

# Here begynneth

a lytell necessarye Treatyse / the  
whiche speketh of the estate  
of the Comonalte / and of  
the people / and how they  
ought to gouerne them  
in good maners.



## Prologue.

**A**S I consyder the condycyons  
and maners of the comyn people / Whiche  
Without informacion and lernynge  
ben rude and not manered lyke Vnto beestes  
brutes accordynge Vnto an olde prouerbe / he  
that is not manered is no man / for maners  
make man. Then it is requysyte and necessa-  
ry that euery man shulde vse good and ver-  
tuous maners. And to the ende that euery mā  
shulde haue knowlege of good maners / and  
this Boke is translated out of Frenche in to  
our Englysshe tongue / besechynge almyghty  
god that it may poynte & endoctrine bothe the  
reders & herers theto / for that is myne entent.  
And I beseeche almyghty god that it so maye  
be Vnderstande that all they that shal rede or  
here it / that they maye the better lyue in this  
present lyfe / that after this lyfe they & I may  
come to that euerlastynge lyfe in heuen Where  
as is Joye and blysse perdurable.

A

M

E

N.



**T**he fyrste chapytre treateth of ryche men/  
and how they ought not to glory/  
fye in theyr rychesse.



**D**ertaynly the men come  
of god & not of the creature.  
And therefore the louyng and  
praysynge ought to be gyuen  
fyrst and princypally to god.  
And the ryche man ought to  
consydre that Whiche the wyse man saythe  
in his. xv. booke of Prouerbes / Whiche saythe  
that he that foloweth Auarice / hath no peas  
of consyence. And in his. xxviii. chapytre he  
saythe that he that hateth Auarice enlongeth  
his dayes and his lyfe. And therefore to haue  
rychesse is not alwaye the moost prouffyta-  
ble: for the rychesse often empeche and let the  
gettyng of Vertues. And therefore the auntyent  
men desyre more Vertues and good renoume  
than they dyd rychesse or hauoyr. As it appe-  
reth by Scipyon / the Whiche brought in to the  
subieccyon of the Romayns all Affryca / of  
the Whiche Romayns he demaunded for his  
salarie no more but to be named in his surna-  
me Affrycane / in memory of the sayde Vycto-  
rye: As Valerius recyteth in his thyrde booke.  
**A**nd of the counseylours of Rome we rede  
hat they were so pore: that it behoued the Se-

nate to noysshē theyr chyldey. ¶ He recounteth also of Tiberon / how he sayde that better is worth the treasour of suffysaunce / than of chyuaunce & rychesse: and in dede many tymes he refused great treasoures that were vnto hym presented. ¶ More ouer in his fourthe booke he recounteth of Marcus Tullius / how he was an exemplare of ryghte good lyfe / & myght haue hadde mo rychesse but he wolde not. And he dwellyd in a lytell house / & helde but a lytell estate. And it was so that many assayed for to se yf they myght chaunge his wyll / and to hym presented great fynaunces. To whom he sayd / go ye away with al your rychesse for they ben youre charge and youre perdyccion. ¶ We rede also in the seconde booke of fyccyons of Philosophyke / howe that the kynge of Cecyll named Artagoules / vsed not in his estate but vessell of crete: for his father hadde ben a potter. And therefore he sayde that for any fortune no man oughte to forget his genyture. And better it is & more worthe / for to encrease in good maners than it is in great estate. By the whiche hystories it apperith how that the ryche men ought not to glorye them selfe in theyre rychesse. ¶ And to this purpose saythe the apostle in his Epystle to the Thymothee / that he that loueth rychesse / at the last he shal not do his proffyte. And



the ryche man ought to cōsydre how he is mor-  
tall / for fynal by hym behoueth for to leue all.  
So then he is not Wyse that setteth his herte  
and his trust all in temporall and transytory  
chyuance and goodes: as sayth seynt Grego-  
ry in his. viii. boke of Morales. ¶ And to  
the same purpose seynt Austen in sermone of  
the wordes of god saythe. That no thyng is  
worthe to the thoughte thy cofres be fullof ry-  
ches / yf thou haue no thyng of good in thy  
cōscyence: What auayleth to haue ryches yf  
thou haue no goodnesse in thy selfe? What a-  
uayleth it to a man that hath the vse of moch  
good werkes? and he hym selfe is subgette by  
synne vnto the fende. ¶ Therfore sayd a Wy-  
se Philosophy named Salom / that no ryche  
mā is happy / that is to wyte whan he is aua-  
rycious. And this recounteth Valrius in his  
vii. boke the secōde chapytre. ¶ More ouer the  
ryche man ought to cōsydre that many ben  
becomen poore as Cassus whiche was ryght  
ryche. But after he was so poore that all men  
scorned hym and hadde hym in derysion: And  
one named Cassus was so great at Rome:  
that he was called the patrone Senate but fy-  
nally he was dede and by iustyce condemped  
shamfully. And therfore sayth Seneca in his  
boke of purueaunce / that great ryche is mo-  
che peryllous. For the man is in great peryll

that no thyngge knoweth ne may endure: And  
of suche condycyon ben often the ryche men/  
the which wyll haue in al case theyr pleasure.

¶ The secōde chapytre treateth of the estate  
of pouerte / how he ought to be content.

**S**eynt James sayth in his fyrst chapp  
tre / god in this worlde here hath cho/  
sen the poore folke whom also god en  
haunceth often and cōmenly as the prophete  
Dauid sayth. ¶ And our sauour sayth that  
blessyd ben the poore of spyryte / that is to wyte  
thē that ben not i theyr hert; couetous for lytel  
is pouerte worth withoutforth yf the herte ha/  
ue not suffysaunce. ¶ And to this purpose  
we haue also dyuers examples / as of Dyoge  
nes the wyse phylosophie / the which settyd  
nothyngge by worldly goodes. ¶ And Sene/  
ca in his booke of purueaunce saythe / that De/  
metrius threwe all his rychesses in to the see  
sayinge that they were noyous and greuous /  
and in his booke of tranquyllyte he recounteth  
of a phylosophie which by fortune loste all  
the goodes that he had / and he seynge this he  
thanked Joyously Fortune sayinge that he  
was aledged and eased of great payne / and  
more redy better dysposed to do well. ¶ More  
ouer seynt Jerom in his .xxxv. epystle reher



oeth howe Crates Whiche Was of the cytie of  
Thebes Was somtyme moche ryche. But he  
renounced all in sayenge / that it Was moche  
harde to gette rychesse / and it is better to lese  
rychesse than by rychesse to be lost. ¶ Ther  
fore sayd Fabricius that he Was ryche / not by  
great rychesse / but by Very suffysaunce / lyke  
as Valerius sayth in his.iiii.boke in the.iiii.cha  
pytre. And in semblable oppynion Was zenon  
the phyllosophre lyke as Agelius recounteth.  
¶ And therefore Thobye sayd to his sone. My  
sone We lede a poore lyfe / but & We dede god  
We shall haue good ynoughe and this is Wryt  
ten in his.iiii.chapytre. ¶ And therefore saythe  
Seneca in his seconde epystle that there is no  
thyng more honest / than Ioyouse pouerte /  
that is Whan a man is content With his suffi  
saunce / the Whiche suffysaunce maketh a man  
more ryche than doth great chyaunce & good.  
¶ For as sayth seynt Austen there is no thyng  
that maketh a man so ioyous as doth suf  
fysaunce in pouerte. ¶ And Vnto this accor  
deth an hystorie of seynt Austen Whiche he re  
herfeth in his boke of confessyons in spekyng  
of hym selfe and sayth that on a tyme he saw  
a poore man passyng by in his pouerte moch  
iyoussly / Wherfore he moch meruayled. And  
than he sayde to his felawes. Alas We labour  
in Vayne and in gettyng rychesse for to lyue

surely and ioyously. For ye se this poore man  
Whiche moche passeth vs and is comen longe  
syth to that we demaunde and seche. And this  
hystorye Was tofore the conuersyon of seynt  
Austen. ¶ More ouer i the holy scrypture thou  
shalte fynde howe Moyses kepte sheepe as it  
appertyth in the thyrde boke of Exodi. ¶ And  
the Prophete Helye Was so poore that he de/  
maunded a lytel brede & Water of a Wydowe  
as it appertyth in the.iii. boke of kynge. ¶ And  
the apostles renouced all. And in dede seynt  
Peter sayde of hym selfe / that he had neyther  
golde ne syluer. ¶ And we rede of Saul that  
he kepte the Asses of his father. And Dauid  
Was a shepeherde and neuerthelesse after they  
Were kyniges. Then me semeth that in pouer/  
te euerie man oughte to haue good pacyence &  
he is moche ryche that lyueth in suffysaunce  
that is to Wyte / content With that he hath.

¶ The.iii. chapytre sheweth of the state of old  
age / & how men ought to be good & Vertuous

**A**fter the age of a man he ought to be the  
more ripe and aduysed and by the expe/  
ryences that he hath seen he ought to be  
the more Wyse of maners. ¶ And therefore  
Seneca in his.ix. epystle thanked and pray/  
sed his olde age bycause that therby he left ma



nyeuylles and synnes. And seynt Ambrose  
in his fyrste boke of Exameron saythe / that  
the aged man or auncient oughte to be in ma-  
ners amynable / and swete in counsel / profyta-  
ble in worde / ferme & stable. Redy for to dye  
and for to reychende and repleue ryght cora-  
geous and wyse: but many olde and aged ben  
of contrary condycions. For many in theyr  
olde age ben more malycious & more redy  
to do euyl than in theyr youthe. In counsey-  
lynge they be foles / in spekyngge lytell very-  
table / to lechery enclyned & replenysshed with  
auarice. And of so moche more as they haue  
lyued longe / of so moche more be they of euyl  
lyfe. ¶ Of Whom speket Hugh in his.ii.bo-  
ke of the cloyster of the soule / and sayth that a-  
monge the abusyons in this worlde / one of the  
greatest is of many auncient and olde men /  
the whiche ben obstynate in theyr wyckednes  
and yet ben ryght nere the deth. God sendeth  
vnto them dyuers and many messagers and  
yet they wyll not beleue the messangers of  
deth. ¶ And it is no doubte but that the most  
parte comynly fele them feble in them self fe-  
blenes of appetyte / ache of hede & of teth mu-  
tacion of heeres / feblenes of body & other thin-  
ges semblable / Whiche thynges be all messan-  
gers of deth. Than it is meruayle & great abu-  
syon wherfore they aduise them not lyke as

Good ma.

B.i.

Epyryan saythe in his boke of the .xiiij. abusys  
one. ¶ And to this purpose recounteth Valer-  
rius in an hystoie in his. viii. boke of a man  
the whiche was an .L. yere olde / of whom one  
demaunded why he toke no dyspleasance of  
his lyfe. The whiche answered that olde age  
oughte not to dysplease hym that desyeth to  
employe continually his tyme well. ¶ But  
it ought moche to dysplease for to be olde in  
in synne & without wysdom / as who wolde  
say that it is shame to lyue longe without do-  
ynge well / and without amendement. And  
therfore me semeth it is well aboue sayde that  
the auncyent & olde aged ought to be the more  
type and wyse. For as Auicenne sayth in the  
fyfth parte of thynges natural the vnderstand-  
ynge of a man refoityfyeth hym selfe after.  
xxiii. yere / the whiche thyng is true as tou-  
chyng to experyence. ¶ And Tullius in his.  
iiii. chapytre of his boke of olde age sayth that  
mynde and aduise ought to haue in olde men  
bygoure / & that is none other thyng to saye /  
but the auncyentes and olde men ought to be  
wyse & aduysed. And they ought to be moost  
hardy to saye the trouthe / seen that they ought  
not to fere the dethe. For naturally they haue  
lesse to lyue than yonge men. ¶ And therefore  
sayth Valerius in his. v. boke the. ii. chapytre /  
that two maner of people amonge the other



ought to haue hardynes to say and pronounce  
the trouth / that is to wyt the poore whiche ha/  
ue nought to lese / and the auncyent and olde  
men the whiche haue but lytell to lyue. For as  
Seneca sayth in his .xv. epystle / olde age aby/  
deth none other thyng but the dethe / the whi/  
che is naturally his neyghboure. And it is a  
thyng moche abhomynable for to se the aun/  
cyentes and olde men more vycious than ben  
other men: the which wyl not only say trouth  
but that worse is / they wyl not here and ben  
incorrigible and obstynate in theyr wycked/  
nesses. To whom spekketh Seneca in his .xii.  
epystle saynge / that it is shame whan the olde  
man is not meure ne rype in his olde age / and  
when he maynteyneth his lewdenes comune  
to youthe. ¶ And therfore sayth seynt Poule  
in his olde age / he had boyded and put from  
hym all chyldehode and all youthe. More ouer  
the olde men ought to consydre this that Tul/  
lius sayth in his booke of auncyent: the whiche  
sayth that the auncyent and olde man is vn/  
kynde and vnhappy whan he hath lyued lon  
ge and chauced his body / his skynne / his heeres  
and all his membris / yf he chaunge not also  
his lyfe from better to better.

¶ The .iiii. chapytre treatyth of the estate  
of yonge people / and how they  
ought to gouerne them.

**L** Only a man is enclined to maynteyn the lyfe the whiche he hath maynteyned in his youthe. So than oughte the yonge people to aduysse them and do payne to get Vertues to thende for to do wel be to them pleasaunt for to ensue the same in the processe of theyr lyfe. ¶ For Seneca sayth in his booke of maners euery person doth that gladly that whiche he hath lerned to do in his youth. ¶ And Arystole in his booke of Ethykes saythe that it is a thyng natural to take pleasaunce and delectacyon in that thyng the whiche he hath ben accustomed to do in his chyldehode and youthe. And therfore the wyse man in the .vi. chapytre of Ecclesiastes spekyth to a yonge man: and saythe thus / yonge man aduysse the to dyspose thyne herte in good werkes. For lyke as he ought no thyng to repe that hathe no thyng so wen / ryghte so in olde age he shall fynde no thinge good / But that he hath accustomed to do in his youth. And therfore ought the yonge people to kepe them well from euyl cōpany / the whiche is often cause of the destrucyon and perdycon of yonge folke: and it is harde for a yonge man to be good whan he cōuerseth with people of euyl lyfe. ¶ And to this purpose saythe Tullius in his .ii. booke of offyces that chyl dren oughte to be nourysshed with good folke and honest / & ought to dwell



With them continually / and than bycause of  
the good people he shall be ashamed for to do  
euill. For they shall be aferde for to be repre/  
uyd / and consequently they shal be ashamed  
for to be reprehendyd. They also that haue the  
gouernaunce of the yonge people oughte not  
to cesse to reueue and chastyse them. And then  
is a man well dysposed to receyue chastyse/  
ment whan he is yonge & not harded ne made  
rude to do harme. ¶ And therefore seynt Ansel  
me in his booke of symplytudes / cōpareth In/  
fancye or chyldehode to Waxe whiche is softe  
and dysposed to receyue suche prynte as men  
wyl. The chylde also resembleth to the rodde  
whan it boweth lyghtely it is wounden as  
men wyl. Then ought the father and mother  
to haue ryghte great aduise vpon the gouer/  
naunce of theyr chylde as it shall be sayde  
hereafter. The chylde ought also to theyr  
parentes to father and theyr mother & to theyr  
maysters to obeye in folowynge Isaac / the  
whiche obeyed in suche wyse to his father that  
he was all redy to receyue the deth at his com/  
maūdemēt as it appereth in the .xxii. chapitre  
of Genesis / and yet he was at that tyme of  
the age of .xxii. yere. ¶ And of Dauid we  
rede howe he was obaysaunt to his father as  
it appereth in the fyrst booke of kynges. ¶ And  
Ihsu Cryst hym selfe in his youth was obey

saunt to his parentes as seynt Luke saythe in  
his seconde chapytre. Well it is trouthe that ma-  
ny bycause of theyr youth Wene to be excused  
of all theyr euyls that they do / the Whiche ben  
moche deceyued. For sythen they haue wytte  
& vnderstādyng they ben to be repleuyd and  
they shall be punysshed of god yf they do any  
euyl. ¶ And hereof we haue an example of  
the sonnes of Hely the Whiche were ryght gre-  
uously punysshed / bycause they lyued after  
theyr wyll in delyces as it appereth in the fyrst  
boke of kynge. ¶ We rede also of two chyl-  
dren Whiche god made to be deuoured by the  
wolves / bycause they scorned and mocked the  
prophete Helyzec as it appereth in the .iiii. boke  
of kynge. ¶ More ouer the yonge people glo-  
ryfye them selfe in theyr beautye / Whiche ben  
moche deceyued. For as Arysotyles sayth / yf  
a man had the iyen of a lynx & that he myght  
se thorowgh his bodye / he shulde se in hym selfe  
and in euery creature moche fylth and ordure.  
And suche there be that Wene that they ben  
ryght fayre / and yf they sawe them selfe they  
shulde well knowe that they were ryght fou-  
le / for they haue nothyng fayre save the skyn  
withoutforth. ¶ More ouer they gloryfye in  
theyr age / and haue hope to lyue longe / & they  
cōsydre not that as soone dyeth the yonge mā  
as doth the olde. And that more is we se that



the yonge men dye most cōmynly for they ben  
more ful of outrages and sooner fallin to sye  
kenesses of hasty deth / and thus nature hathe  
no certayne terme of lyuyng. Therefore no  
yonge man ne woman ought not for to hope  
of longe lyfe to take ony hardynes for to do  
euyl. For for to lyue / & not to lyue / the synne  
and euyl shall be punysshed / & hope is often  
cause to lyue euyl in tyme of olde age.

¶ The .v. chapytre treatyth of the estate of  
maryage / & how it ought to be gouerned.

**M**aryage is ordeyned for to haue lyg-  
nage / & for to loue eche other. ¶ And  
therefore the apostle seith Poule in his.  
.v. chapytre admonesteth the wedded men sa-  
yinge / ye men loue your wyues as Jesu Cryst  
loueth his churche. ¶ And to this purpose Val-  
erius in his .iiii. booke the .v. chapytre recyteth  
how a man named Braceus loued his wyfe  
named Corneyle so moche that he wolde dye  
for to get the helth of his wyfe. ¶ He recounteth  
also how Luplacius herde say that his wyfe  
was dede. And than he smote hym selfe in the  
breste with a knyfe & requyred to be with her  
drowned or brent as at that tyme was the cu-  
stome to do whan the people was dede. And  
how be it that no man ought to do so. Neuer /

thelesse by the sayd hystories it appereth how  
men ought to loue theyr Wyues. ¶ Semblably  
also the Women oughte to loue theyr hus-  
bondes. ¶ And hereof we haue example as  
Valerius recoiteth in his booke aforesaid how  
Julia the daughter of Cesar seynge the robe  
of her husbonde spotted with blode / was so  
troubled that for sorowe & heuynes her chylde  
that she had within her belly was dystroyed.  
For she had supposed that her husbonde hadde  
ben dede / or that he had receyued some Vylony  
whose name was Pompee the graunt. ¶ Af-  
ter he recyteth of the daughter of Lathon na-  
med Porcia seynge her husbonde Brutus to  
be slayne / she demaunded a knyfe to slee her  
selfe also. And bycause that none wolde deli-  
uer to her no knyfe she toke breynnyng coles &  
put them in her mouth and ete them in suche a  
wyse that she dyed by a ryghte meruaylous  
maner. ¶ Semblably he recoiteth of the Wy-  
fe of kynge Metrydatus the which folowed  
hym in all places / Where he went / Were it in  
Bataylles or elles Where. And certaynely she  
cut of her heer; & arayed her lyke a man / for to  
haue the better oportynyte for to folowe hym  
in al places. And how be it for to do in lyke wy-  
se it is not of no cōgruyte ne of necessyte / yet  
by the sayd hystories it appereth how marpa-  
ge ought to be had in great loue. ¶ And to the



same purpose recytleth Valerius in his. Vi. bo/ke the. vii. chapyter howe Pulpycia kepte her husbonde in a lytell place ryght secretly. Not withstandynge she wyfte well that she shuld by dede yf her husbonde were founde with her whom they soughte to put to dethe. And it is good to knowe howe in maryage after the doctours thre thynges ought for to be / that is to wyte / fayth / loyalte / lygnage / and sacramēt. By fayth and loyalte is gyuen to vnderstande / that neyther of the parties maryed ought not to trespasse with his body / but to kepe it to his partye. ¶ For as the apostle saythe in his fyrste epystle to the Corynthyens the bodye of the man is bylongynge to the wyfe / and the bodye of the wyfe to the man / that is to vnderstande in maryage. ¶ And as seynt Ambrose sayth in his Exameron / god made Eue of the syde of Adam / in sygnifyaunce that in maryage a man and woman ought to be all one body / one self thyng: & me semeth that the partie that forfayteth this mariage doth agaynst the lawe of nature. For the stork hath suche forfaytour in abhomy nacion of storkes / to see hym or her that so forfayteth / lyke as Alexander recounteth in his booke of the nature of byrdes. And me semeth that it is a great abhomy nacion for to se in many maryages so lytell faythe and loyalte as is now. But I byleue

Good ma.

C.L.

that one of the causes amonge the other is / as  
that the maryage ben not duely made / but for  
money or for euyl causes. Than it is no mer-  
uayle that the maryages contynue not well /  
sythen the begynnyng. Therfore the kynge  
Lygurg wolde / and ordeyned in his Realme  
that the Burgyns and maydens shuld be wed-  
ded without to haue golde or syluer / to the en-  
de that the maryages shulde not be made by co-  
uetyse / lyke as Pomptius recyteth in his.iii.  
boke. ¶ And Valerius in his. vii. boke the fyr-  
ste chapytre recyteth howe one demaunded som-  
tyme of a Philosophy named Themystodes  
howe and to whom he shuld marye his dought-  
ter / that is to wyte to a pore man or to a ryche.  
The Whiche answered that he oughte not to  
demaunde pouerte ne ryches / but the bounte &  
the Vertues of the man. ¶ Moreover in marya-  
ge there lyeth ryght great aduysse / and not oon-  
ly for parentage but also for to maynteyne it.  
¶ And to this purpose spekyth Theophrastus  
discypyle of Aristotyles in his boke that he ma-  
de of maryage / in whiche he sayth that a man  
ought more to beholde the bouite of a Woman  
than the beaute / and yf thou demaunde whi-  
che is better to take a fayre Woman or a foule:  
and he answered that it is an harde thyng to  
kepe a fayre Woman the Whiche many men de-  
sired / and it is a great payne to loue the foule



one whiche many despyse al waye / If she be  
good the goodnes shall kepe her beaute / And  
yf she be not fayre it is none herde thyng to lo  
ue her that is of ryght good wyll / for natu  
rally and resonably more ought the bounte to  
be playsted than the beaute. ¶ More ouer in  
marriage is moche to be suffered synngulerly yf  
bothe partyes be not wyse / for men ben often  
suspecious of theyr wyues: and therfore ought  
a woman to be symple & good / & not oonly of  
her body / but also of her meynceyn & maners.  
For in spekyng in beholdyng ne in conuer  
sacyon she ought not to do any thyng by whi  
che any other myght thynke or Iuge i her any  
euyl. And it happenyth often that by theyr fo  
lysshe mayntenen & maners / the women ma  
ke theyr husbondes to mysdeme and euyl of  
byleue. Many also seynge theyr maners folys  
she and suspecyous / payne them selfe to decey  
ue them denyng that they be of euyl dyspo  
sycyon bycause of theyr wanton and folyshe  
maner. And ofte tymes it happeth that suche  
one is taken with her nette / the whiche she ne  
uer thought it shuld happen / and all this euyl  
cometh by the false semblaunce & countenaũ  
ces that many women maken. The men also  
that purpose to marie / oughte for to aduyse &  
Beholde the condycion of her that they desyre to  
haue to wese. But many ben deceyued by cau

se they take them in the age of .xiiij. yere or there  
about: and than what they ben no man may  
wete nor knowe. For as the comen prouerbe  
sayth how seth a chylde it seth no thyng. Also  
in maryenge hym self one ought to here many  
speke for loue and carnall affeccyon blynbeth  
the vnderstandynge / and maketh a man fa-  
uourable to Juge. Whan he is surprysed of su-  
che loue / therfore a man ought to byleue more  
another than hym selfe.

**¶** The .vi. chapytre treatyth how the wo-  
men oughten to gouerne them selfe.

**A** woman oughte to haue resonably two  
condycyons / that is to wete shame of re-  
pese / and drede of dysobeyinge of her  
partye. For then a woman is loste and dysso-  
lute whan she hath in her neyther drede ne sha-  
me. And it is a thyng moche to be repleuyd to  
se women hardy dyssolute & redy to do euyl-  
les. Suche ben they the whiche by theyr ma-  
ners foule and dyssolute / and by theyr leche-  
rous beholdynges drawe men to do euill / of  
whom spekyth seynt Jerome in his epystle.  
La. viii. and sayth that many women ben ly-  
ke to the ydolles the whiche drawe the people  
of the worlde to the fende. ¶ Semblably ben  
they that poppe them selfe and make them to



seme fayre for to brynge other to synne. And it  
is a great meruayle howe they presume to dyf-  
feate and alter that whiche god hath made / &  
moch lewde is the woman the which wenyth  
to make her more fayrer than god hath made  
her. And it is a great presumpcion to deface  
the paynture of god / & for to make thy payn-  
ture / as sayth seynt Ambrose in his Exa-  
mpon. ¶ And to this purpose Guylleline  
in the booke of his Booke of the Vniuersall  
Worlde / recyteth howe two women somtyme  
were right curpouse for to make them so fayre  
and to kembe them. So it happenyd that the  
one dyed / the whiche after apperyd vnto her  
felow who she arayed and kembed her selfe  
& sayd to her. My frende aduise the for. I am  
dampned for my curposyties / the whiche that  
I vsed and maynteyned whan I was with  
the. And me semyth that suche curposyties ben  
bycause of lecherie / & of dyssolucyon carnall.  
¶ Then oughte all women to take example of  
the good olde & auncient womē of whom re-  
couiteth Valerius in his. Vi. booke the. Vi. chapp  
tre how many women had leuer to haue dyed  
than to be defowled. ¶ And he reher syth how  
the maryners toke a woman a Dyke bycau-  
se to synne with her. And she seying that spran-  
ge in to the see and drowned her selfe: and ther-  
fore she was moche playsted of the Dykes / &

reputed for a saynt. Moreover he recyteth of a  
Woman that slewe her doughter bycause that  
Appus wolde haue defowld her / & sayd that  
she hadde leuer her doughter slayne / than she  
shuld lyue and be dissolute. Semblably seynt  
Ambrose in his boke of Virgynyte the .iii. cha  
pytre recyteth how a mayde called Pelage in  
the age of .xxv. yere was rauysshed in the coun  
tre of Antyoche / the whiche seyng that she  
myght not escape / sprang i to a ryuer / for she  
had leuer dye a Virgyn than to lyue corrupte.  
By the whiche hystories it apperith that the  
auncyent Women were moche chaste / and con  
tynent. Trough it is they ought not to slee nei  
ther to drowne them selfe: but if it were by the  
comandement and inspyracyon of god: lyke  
as seynt Austyn sayth in his fyrste boke of the  
cyte of god the .xxv. chapytre / for the synne  
lyeth not in the body but i the Wyll. And how  
be it that they myghte not kepe the bodye a  
gaynst theym. Nevertheless they had power  
not to consent and kepe theyr Wyll from cor  
rupcyon / lyke as he wytnessyth in the boke as  
foresayd the .xvi. chapytre / and not withstan  
dyng all these thynges aforesayde / So it is  
trouthe that they deseruyd honoure and great  
praysynge in so moche that they loued conty  
nence and chastyte. And to this purpose seynt  
Jerome in his boke agaynst Ionynyan recy



seth howe the Wyfe of Actilius was so chaste  
that neuer man towdhed her saufe her husbon/  
de oonly. And on a tyme it happenyd that a  
man sayd to her husbode that his mouth stan/  
ke / and whan he cam home he blamed his wy  
fe bycause she had not warned hym therof for  
to haue founde remedye therfore. The whiche  
answeryd that she hadde supposed that euery  
man had ben of that condycion. By whiche it  
apperyth that she neuer had kyssed any other  
man. But for to come to haue chastyte it suffys  
feth not to eschewe the towchynge / but also  
sobernesse is greatly requyred in women.

**T**he. vii. chapytre treatyth howe Vir  
gynyte oughte to be maynteyned.

**V**irgynyte is in hym selfe right honou  
rable / and maketh men and women  
to resemble & be lyke vnto aungellys  
And they that ben in suche A state oughte to  
maynteyne it ryght dyligently. For it is mo  
re harde to kepe consyderyd humayne frail  
nes / the whiche is alway enclyned vnto synne  
but yf it be kept and chastysed by reason / and  
it is good to consydre howe the auncient and  
olde people loued Virgynyte / and maynden/  
hede longe tofore crysten feyth / as it apperyth  
by that we rede in a lytell booke / intytuled of

Virgynyte in the Whiche We rede that many  
Women of Rome had leuer dye than lese theyr  
mayndenhed / and specyally of the .ii. doughters  
of Sedaza / that is to wete of a good wo-  
man so named whiche were defouled and en-  
forced by two yonge men the which were lod-  
ged in theyr house vnder the tytle of gystes or  
pylgrymes / & this seynge the two doughters  
for dyspleasure hurte & dysfygured them selfe  
with theyr owne knyues . ¶ Semblably for  
lyke case we rede howe the mayde called The-  
bana for dyspleasure that she had bycause she  
was defouled and enforced synably / she put  
to dethe hym that defouled her / & her selfe also.  
And howe be it that suche occasyons be not ap-  
proued / neuerthelesse by the sayd hystories it  
apperyth howe the auneyntes desyred & pray-  
sed Virgynyte. For who woll well consydre  
to lyue after the fleshe is a thyng abhomy-  
nablen / & to god dyspleasunt as the apostle sayth  
in his epystle to the Romayns the .viii. chapy-  
tre: saynge that they whiche lyue after the fleshe  
they maye not well please god . ¶ Trouth it is  
that Virgynyte only suffysyth not / for aboue  
that them behoued to entende to good werkes.  
And to this purpose spekyth seynt Ambrose  
to demetreye in his Epystle .lxxxvii. saynge  
that a Virgyn and a mayde ought to be styll  
and symple / and folowe honest companye &



ought not to be Vacabounde ne ronnyng a/  
boute / But the moſte parte of tyme ought to ke  
pe her at home in ſolo wyng the bleſſyd Vy/  
gyn mary / Whiche was alone in her howſe  
Whan the aungell ſalued her. ¶ Moreover the  
ſanguage of a mayde oughte to be prudent at/  
tempred and ryght ſhorte without habundaũ  
ce of wordes / In her maner and maynten ſhe  
ought to be ſhamefaſt and in all her dedes and  
feates meke and humble. For by humyltye the  
bleſſyd Vygyn was moſt principally agreea  
ble to god / as wytnesſyth the holy ſcrypture.  
¶ Moreover ſeynt Jerome i his epyſtle. lxxxix.  
in ſpekynge to a good mother for her daughter  
ſayd that ſhe ought ſo to do / that her daughter  
ſhuld be alway dyligent and beſy for to wer  
ke for in ydelneſſe comonly Virgynyte and  
maydenhede is loſt and vaniſſeth. And the  
maydens ought to conſydre howe Virgynyte  
is ſuche a treaſoure that yf it be loſte it is irre/  
cuperable / and therefore they ought dyligently  
to kepe it. ¶ To this purpoſe ſeynt Ambroſe  
in his ſecōde boke of Virgynyte recyteth howe  
in Antioche was a mayde ryght fayre & mo/  
che deſyred / & ſynably by force was broughte  
to the bordelle. And whan ſhe ſawe her there /  
ſhe began to wepe and to praye god ſaynge.  
O good lord which of olde tyme gaueſt to  
Virgyns puiſſaunce & ſtrength to ſurmount

and ouercome the Wyl of men: Vouchsafe to  
kepe and defende me. After this prayer came  
to her a knyght: the which gaue to her his good  
wille to the ende that she myght escape in the ha-  
bytte of a man / and in dede she so escaped / and  
the knyght in stede of her abode there in her ha-  
bytte. Than came another knyght and entred  
in to the same place / for to comyse his fowle  
lust wenyng to haue founde the sayde may-  
den / & he seynge that he was a man in habyte  
of a woman / made hym to be condemned to  
the deth puttynge on hym the synne / whiche is  
not to be sayd / and fynally was cōdemned  
to the deth: and this seynge the sayd mayde pre-  
sented her selfe to dye for hym / in saynge that  
for the saynge of her Virgynyte he ought not  
to dye / but the knyght sayde that he had leuer  
to dye / than to se one so good a mayde put to  
deth / and fynally bothe two were despyeryd  
to the deth / & for well doynge were martred.  
By this examples & many other it appereth  
how aunciently Virgynyte was moche pre-  
sed and honoured / in so moch that the maydes  
that consented to theyr defowlynge were sto-  
ned to deth: as it appereth in Deutronomy the.  
xxi. chapytre. By whiche thynges it appereth  
how maydenhede is of hym self agreeable not  
only to the worlde / but also to god prynci-  
pally. ¶ And as touchynge this we haue ex-



ample of our fyrste parentes Adam and Eue  
the whiche as longe as they were in Parady/  
se they kepte Virgynyte.

**T**he. viii. chapytre treatyth howe wy/  
dothede ought to be kept holely.

**W**ydothede is the estate the whiche succe/  
deth to maryage / and ought to be mayn/  
tayned in great humylyte / in great deuo/  
cyon / in symple habyte / in pylgrymages and  
other good dedes. For i wydothed ought the  
vanytes of the worlde to be renounced / & for  
her partye praye to the ende that the loue that  
hath ben in maryage be remembred and recor/  
ded in wydothede / for it is a sygne of lytell  
loue and of lytell trouthe in maryage / whan  
after that the two parties haue longe lyued to  
gyther after the deth of one of the parties that  
other succedeth / and abandoneth here to the  
worlde in vanytes & in deduytes. And howe  
be it that wydothes maye not them selfe / I  
wyl not counsaile them the contrarye & syn/  
gulerly / whan the parties haue dwelled togy/  
ther longe or the most parte of theyr lyfe. And  
trouthe it is that seynt Jerome approueth not  
the seconde espouseylles / but if there haue be/  
ryght good cause in theyr youthe alway he co/  
cludeth that it is better to eschewe synne by ma/  
ryage / than to synne in wydothede.

**T**he. iij. chapytre treatyth howe seruantes  
ought to maynteyn them in theyr seruyce.

**S**eruauntes in theyr seruyces ought to  
haue dyuers condycions / and in a spe  
cyall they ought to haue. Vi. condycy  
ons. Fyyste they owe to honour theyr mayster.  
Secondely they owe to hym faythfulnesse.  
Thyrldy trouthe. Fourthly obeysaunce. Fyft  
ly dilygence. And synably they ought to haue  
pacyence in werkes. ¶ And as touchynge the  
fyyste condycyon / We rede in the seconde boke  
of kynge Joab not withstādyng that  
he had victorie of the enemyes of his mayster  
Neuerthelesse he wolde that his mayster had  
the honoure and wolde not take the cytie vntyl  
his mayster was come. ¶ And as the se  
conde condycyon that is to wete of faythful  
nesse of seruauntes. Valerius recyteth in his.  
iii. boke the. vii. chapytre howe Anthonye tooke  
one of the seruauntes of Cesar his enemye  
to whom he sayd that he muste leue Cesar for  
euermore or els dye. And somtyme by menas  
ces / & somtyme by promysse he payned hym  
that he shuld say that he wolde forsake and re  
nounce his mayster. And neuerthelesse the ser  
uaunte sayd al way that neyther for good nor  
for euill that he coulde do vnto hym he shuld  
neuer forsake ne leue Cesar. In lyke wyse he



receyvethe of one of the seruauntes of Aezar / the  
Whiche Pompeyus myght neuer induce hym  
to his seruyce. And as touchynge to trouthe it  
is certayne that a seruaunte beyng a lyer de/  
ceyueth his mayster / and may be cause of ma/  
ny harmes by false reportes / for a lyenge ton/  
ge lyke Venym empoysoneth the house & al the  
dwellers therein. ¶ Moreover the seruauntes  
owe obaysaunce lyke as saythe the apostle in  
his Epistle Vnto the Ephisyens in the. vi. cha/  
pytre in saynge / ye seruaunt; obey you to your  
maysters in fere and drede / and in symplenes  
of herte. And it is not suffycient only to obey  
but moreover it is necessary that the seruaunt  
be dyligent. ¶ And to this purpose sayth Se/  
neca in his thyrde booke of benefyces the. viii.  
chapytre / that dyligence is moche syttyng in  
seruaunt;. And in dede he recomendeth the dy/  
ligence of that seruaunt / that seruyd his may/  
ster in pryson the Whiche as dyscomforted de/  
maunded to drynke poyson. To Whom the ser/  
uaunt despyngge for to obey not for any euyl  
that he wolde vnto hym / but by ardaunt des/  
yre that he had to do that dyligently that whi/  
che his mayster comaunded hym / it happenyd  
that by hastynes to obey hym: Wenige to haue  
gyue hym the pot With poyson / he gaue hym  
the pot With medycyne / & bycause of his hasty  
dyligence his mayster Was saued. ¶ Yet also

the seruants ought in theyr affayres and Wer-  
 kes to haue payence / for theyr maysters to en-  
 sure payne. And to this purpose Valerius re-  
 cyteth in his. Vi. booke the. Viii. chapytre of the  
 seruant of Dapnyon how he herde say that  
 some were deputed to slee his mayster / and he  
 prayed his mayster that he wolde chaunge with  
 hym his godne and hode / to the ende that he  
 wolde be slayne rather than his mayster if the  
 case so requyred / and in dede he wolde dye for  
 his mayster. ¶ He recyteth also of the seruant  
 of Lucius how for his mayster he endured in-  
 numerable paynes. It appereth then how  
 seruantes ought to haue the. Vi. condycions  
 aforesayd.

¶ The. v. chapytre treatyth how they that lede  
 an euyl lyfe o wch to dye an euyl deth.

God is a trewe Iuge and iudgeth euery  
 man iustely: wherfore it foloweth that  
 he that ledeth an euyl lyfe must dye an  
 euyl deth. ¶ And hereof we haue many ex-  
 amples in this present tyme. For the lytell ty-  
 me that I haue lyued I haue none remembraunce  
 that any euyl man hath dyed a good deth.  
 ¶ Trowthe it is that by an euyl man I meane  
 not euery man that is a synner / but I vnder-  
 stande hym to be an euyl man that lyueth co-



ynnuelly in synne / and in doyngge worse and  
worse without repentaunce and without wyll  
to amende hym. Moreover if we rede the I sto  
ryes of tymes passed / we shall fynde clerely  
howe they that have lyved euyl ben horrybly  
deed. ¶ How was Laym deed that slewe his  
brother / was he not slayne of Lameth whiche  
was blynde and sawe no thyng / and neuer  
thelesse he slewe hym in huntynge as it appe  
ryth in the boke of Genesis. Moreover Pha  
rao the kynge of Egypte / whiche caused to  
drowne the yonge chyldren of the Jewes how  
dyled he. Certaynely he was drowned in the red  
see and all his people as it apperith the. xviij.  
chapytre of Exodus. We rede also howe zebee &  
Salmana slewe the brethren of Gedeon: but  
after Gedeon slewe them / as it apperith the.  
viii. chapytre of the boke of Judges. Sembla  
bly Abymalech that slewe. lxx. brethren vpon  
one stone was after slayne of a woman / as  
apperith the. ix. chapytre of the boke aforesayd.  
And generally a mā that sleth a mā ought to  
dye an euyl deth. Rede we not howe the yonge  
man that sayd he had slayne Saul was after  
warde slayne by the comaundem<sup>t</sup> of David:  
as it apperith the. ii. boke of kyngs the fyrst cha  
pytre. Semblably we rede that the theues that  
slewe Absoseth came to David for to make  
hym feest: but David condempned them to deth.

Therefore ought they to be well aduysed that  
do wronge to other / & make them to dye with-  
out cause. For by the examptes aforesayd it ap-  
peryth clerely howe homyetdes owe to dye an  
euyl deth. Semblably they that be tyrauntes  
and that greue the people and the pore Inno-  
cences oughte ryght well to be aduysed / for it  
is reason that they dye an euyl deth. ¶ And to  
this purpose we rede howe Syzara / whiche  
was a right cruell tyraunt was fynably slay-  
ne of a woman / as it apperyth the.iiii.chap-  
tre of the boke of Judges. And Saul whiche  
was a ryght great tyraunt / and persecutour  
of Dauid / after he slewe hym selfe with his  
propre knyfe / as it apperyth the fyrste boke of  
kynges / the last chaptre. And Bencedab whi-  
che was so cruell fynably was beheaded by one  
of his seruauntes by the comaundement of god  
as it is wyten the.iii.boke of kynges the. vii.  
chaptre. Than by these examptes oughte the  
prynces / and lordes to take hede the whiche by  
theyr tyrannies do many euylles to theyr sub-  
gettes / & by theyr cruelnesse make many men  
to dye / and by theyr vengeance for to haue  
theyr good. For certaynely theyr euyl lyfe by  
ryght requyeth an euyl deth.

¶ The.vi.chaptre treatyth / howe the paren-  
tes / & especyally the father & mother ought  
dyligently thynke on theyr chylde.



**T**he parents and synghulerly father and  
 mother oughte besyly to thynke vpon  
 theyr chyl dren / and do payne by good  
 doctryne and by good techynges / that they be  
 by good doctryne Instructe & taught in good  
 maners. For as Arystotle saith in his. viii. bo  
 ke of Ethykes: the father is to his sone cause of  
 his nourysshyng / and cause of his dyscyplin /  
 by the whiche wordes it suffyseth not oonly  
 that the father be cause of his chyl dren by gene  
 racyon / but moreover he ought to nouryshe &  
 teche them. ¶ And to the same purpose sayth  
 the Wyse man in the boke of Ecclesiastice the.  
 vii. chapytre. Si filii tibi sunt exaudi illos.  
 That is for to saye if thou haue chyl dren thou  
 oughtest to teche them. ¶ And in the Prouer  
 bes sayth the Wyse man in the. xviii. chapytre.  
 Noli subtrahere a puero disciplinam. That is  
 to say that thou oughtest to take hede that thou  
 enpeche ne let not thy childe from his doctryne  
 and his techyng. ¶ And to this purpose sayth  
 the apostle in his Epystle to the Hebrewes in  
 the. vii. chapytre. Quis inquit filius quem no  
 corripit pater q. d. nullus. That is to say who  
 is that sone whom the father shall not correct /  
 as who sayth none. For the apostle sayth that  
 euery father ought to correct his sone. ¶ And  
 therto accordeth that which Policrate recyteth  
 in his. vi. boke the. iiii. chapitre saynge that the

emperoure Octauyan made his sonnes to be taught / and for to exercyse feates chyuallrous  
And his daughters he made for to be taughte to Werke Wolle to the ende that they myght lyue by theyr labour in case that fortune fayled them. ¶ And Tullius in his questyons tusculanes recyteth howe kynge Ligurgis taughte his yonge chyl dren for to endure euyl & harme & to knowe the good. For the chyl dren ensewe gladly and folowe the doctryne that is gyuen to them in theyr youthe / lyke as Seneca sayth in his fyrste boke of Tre. ¶ Therfore sayth the apostle to the Ephesiens the. vi. chapitre. *Educab illos. s. filios in disciplina & correctiōe dñi.* That is to saye that they that haue chyl dren ought to ensewe and teche them by discyplyne and by good correccyon entendinge to good. ¶ And to this purpose we rede the fyrste boke of kynge; howe Hely was ryght greuously punysshed bycause he chastysed not well his chyl dren. And therfore sayth Tullius in his fyrste boke of Offyces the. xxxvii. chapytre / that the beste herytage that father and mother may leue to theyr chyl dren / that is that they be garnysshed of good maners / of Vertues / and of good customes.

¶ The. vii. chapytre treatyth howe chyl dren owe obeysaunce & honour to theyr parents.



**T**he chyl dren that is to Wete sonnes and  
doughters owe to obey theyr parentes/  
lyke as the apostle sayth to the Ephes  
ens the. vi. chapytre. Filii obedite parentibus  
vestris. That is to say ye children obey ye vn  
to your parentes. ¶ And the wyse man sayth  
in his Ecclesiastice / Who that honoured his fa  
ther shall lyue the longer lyfe. Moreover the  
chyl dren ought to loue parfytely theyr father  
& mother i nede to socoure them lyke as Scipi  
on dyd / the which put hym self i peryll of deth  
for to saue his father. ¶ And also Eneas for  
to deliuer his father passed by the myddes of  
his enemyes for nature enclyned them so to do  
Moreover of this loue we haue examples in  
Nature. For as sayth seynt Ambrose i his Ex  
ameron the fyfte booke. The storkes ben of  
suche condycyon that they socour theyr paren  
tes whan they ben auncient and olde / and re  
couer them with theyr wynges and fethers &  
supporte them in flyenge / and also admyny  
stre to them theyr nouytur and theyr necessyte.  
¶ And to this purpose sayth Valerius in his  
fyfte booke the thyrde chapytre: that is the fyrste  
lawe of nature is to loue the parentes. And he  
recyteth of the good doughter / the which se  
ynge her mother in pryson and cōdemned to  
deth euery daye she visyted her / and with her  
owen mylke nourysshed her. Than was the

Jayler moche ameruayled howe the sayd mo-  
ther lyued so longe seen that he admynystred  
no thyng to her / ne her doughter also. For the  
Jayler had not suffred her other wyse to entre  
to her mother. Than the Jayler on a tyme es-  
spyed howe the doughter gaue to her mother to  
sucke on her brestes / & he recounted it to the iu-  
ge of the countre / the Whiche seynge the loue &  
bounte of the doughter / pardoned the mother /  
and deliuered her to her doughter / for the bou-  
te of her. ¶ Moreover Valerius recyteth of the  
good doughter the Whiche nourysshed her fas-  
ther i his great olde age with her mylke. Also  
he recyteth of Erassus the Whiche was dombe  
and myght not speke. And it happened so that  
Persyan wolde haue stayne his father and he  
payned hym to speke & wepe bycause he might  
not speke and say it to his father. And thysto-  
ry sayth that for his bounte langage was gy-  
uen to hym. ¶ And therfore sayth Valerius.  
*Quicquid optima rerum est natura. que pieta-  
tis est magistra.* That is to say / that nature is  
a ryght good thyng / the Whiche is maystresse  
of pyte. Also he reciteth of Cornelian the Whi-  
che was banysshed from rome. And fynably  
he conquerd the sygnorie of rome. Whilke  
enemye of rome came agaynst the Romayne  
with ryght great puyssaunce for to venge hym  
of his banysshment. And that seynge the Ro-



mayns / they sent to hym his mother / the whi-  
che dwelled in Rome for to praye hym that he  
wolde forbere for her sake / the whiche seynge  
his mother was anon appeased and obeyed to  
the prayer of her in sayng: that more hath don  
the loue of my mother / than hath don the stren-  
gthe of the Romayns. For as Arystotle sayth  
*Dus magistris et parentibus non possumus red-  
dere ad cognum.* That is to saye that no man  
may yelde ne rendre to god / to his mayster / ne  
to his parentes lyke byen sayt as he hath recey-  
ued. And to this purpose spekyth Rauene say-  
inge that lyke as the sonne without beemes or  
rayes shyneth not / and the well or fountayne  
without renynge tarveth / a tre without brau-  
ches wepeth drye / and a body without mem-  
bres rotteth in lyke wyse / a chylde without lo-  
ue of father and mother is no chylde / but the  
nombere of theym the whiche is wryten in the  
gospell. *Doxe patre diabolo istis.* That is to  
say ye be chylidren of the deuyll your father: for  
the chylidren of the deuyll can not obey / ne ha-  
ue loue ne charyte. But the chylidren of god be  
of contrary condycyon. ¶ And hereof we ha-  
ue an example of Ihesu cryste / of whom is  
wryten in the gospell of seynt Luke the secon-  
de chapytre. *Erat autem subditus illis.* That  
is to saye that Ihesu cryste was subget to his  
parentes.

**T**he .viii. chapytre treateth of the  
estate of marchauntes.

**M**archaundyse oughte faythfully to be  
gouerned, and maynteyned withoute  
fraude and without vsure / for other-  
wyse it is not marchaundyse / but it is deceyte  
falsheid and euyl. And therfore it is wyten in  
Exodi the .vii. chapytre. Nec vsura opprimes  
proximum tuum. That is to say that no man  
ought to oppresse his neyghbour by vsure / &  
lyke sentence is wyten in Leuiticu the .xxv. vi.  
chapytre. And the prophete sayth that they  
shall be with hym that lende not theyr money  
to vsure / and that loue trouthe and myssaye  
not of other & that lyue without doyng euyl  
to other. To this purpose spebeth seynt Am-  
brose in his .iii. boke of Offices / and adresseth  
his wordes to marchauntes saynge / wherfore  
conuertest thou thyne engyne to fraude wher-  
fore desyrest thou hurte to thy neyghbours /  
wherfore desyrest thou fampne / or wherfore  
desyrest thou scarsyte: or wherfore espyest thou  
the tyme of derth or sceleryte / certyse thou sayst  
thou arte subtyll thy selfe / But this to do or to  
desyre is no subtylyte but shrewdnesse & euyl  
and that whiche thou callest pourueaunce is  
fraude / couetyse / & vsure. Moreover seynt  
Johū Brysostome vpon the gospel of seynt



Mathe We in his. V. Omelye saythe that there  
is nothyng more fowler ne more crueller than  
is the Vsurer / the which sechyth alway his pro  
fyte i the aduersyte of other. ¶ And Tullius  
in his fyrste boke of questyons Tusculanes  
compareth the Vsurer to the Homycyde / for ly  
ke the homycyde taketh awaye the lyfe / so do  
the Vsurers take awaye the substaunce from the  
pore people. Than ought the marchaunt to ta  
ke more hede to faythfulnes and trouthe than  
to habundaunce. For the goodes euyl gotten  
ben Wytnesse of the perdycon of the soule of  
hym that hath euyl gotten them / and it suffy  
seth not in marchaundyse to escheue Vsure /  
but moreouer to maynteyn trouth in Weyght  
and in mesure / and in all other thyngs that ap  
pertayne to marchaundyse. For as the Wyse  
man saythe in his Proverbes the. xx. chapytre  
god hath in abhomynacyon euyl Weyght and  
Balaunces fraudously Used. And seynt Ma  
the We in his Gospell the. Vi. chapytre sayth /  
that god shall Justifye the Balaunce and the  
Weyghte deceyuable / and them that ben ryche  
by theyr synnes and lesynges / and shall yelde  
therof reason. And therfore it was comaunded  
in the olde lawe / as it is Wryten in Leviticum  
the. xix. chapytre that all marchaundyse shuld  
be made truly in Weyght and in mesure / bus  
shelles and quarters and in all other thynges

semblably / & euery marchaunte ought to know  
we that by the moyen of fraude they may not  
wepe ryche seying that theyr conquest by suche  
moyen is not oonly to them selfe / but it is the  
charge of the soule as sayde is . And the cruell  
marchauntes ben semblable to the Jcnip / the  
Whiche assembleth all his buchettes and styckes  
in the hyc mountayne / and fynally the fyre  
enflameth them / and the Jcnip is brent in  
the myddes of them. In lyke wyse the Vntred  
marchauntes assemble the rychesse euyl gotten  
in the mountayne of theyr pryde / and fynally  
they ben by couetyse in the myddell of  
theyr goodes. Also bycause that it is sayd that  
in marchaundyse ought loyalte and trouthe to  
be mainteyned. But some maye demaunde if  
it be of necessitye / that the marchant seller saye  
to the byer all the defautes that he knoweth in  
that thynge whiche he wyll sell. ¶ This ques-  
tyon was made aunciently byt Wene Dyoge-  
nes and Antypater his discyppe / and by ma-  
ner of disputacyon sayd Dyogenes / that hym  
semyd it shulde be folye in the marchaunte to  
blame his marchaundyse. And Antipater sayd  
it is no folye but it was faythfulnes & loyalte  
for other wyse he shuld deceyue his neyghbour  
¶ And shortly this disputacyon recyteth Tul-  
lius in his .iiii. booke of Diffyses the .vii. chapy-  
tre / & in answeringe to this questyon he sayth



that Dyonegences defendeth Stylyte / & Antipater maynteneth honeste and bycause that honeste is more Worth than profyte or Stylyte consequently it foloweth that the marchaunt ought not to hyde ne couer his defaute of his marchaundyse. ¶ For as the Wyse man sayth i Ecclesiastice the. xxxi. chapptre the marchautes oughten to treat thei marchaundyse in a dressyng eche other in trouthe & in faythfulnes

¶ The. viii. chapptre treatyth of the estate of pylgrymages.

**T**his present lyfe is a ryght pylgrymage for as the pylgryme gothe al way without reste in any place longe wherof is made mencyon. In lyke wyse the lyfe of a man taryeth not longe i to this world & hath no thyng of assuraunce. As wytnesseth to vs the apostle saynge that we haue here no cyte pmanent ne abydyng / trouthe it is that they be no pylgrymes that of this world make thei padyse the whiche ought to consydre howe Abraham by the comaundement of god departed fro his countre and wente and dwelled in a straunge countre. And than god gaue to hym his blyssyng as it appereth in the boke of Genesis / the. xii. chapptre / by this example is sygnified to vs how / notwithstanding that we be in  
Good ma. f. i.

this Worlde here bodely / neuerthelesse in espe-  
rye We ought to go aboue by good warcke &  
for to mayntayne good lyfe. And to this pyl-  
grymage we be called / for lyke as we se that  
the tre trasporteth fro short to hys by his grow-  
ynge. In lyke wyse a man that trasporteth  
his herte fro this Worlde in to the other grow-  
eth more lyghtly in good lyfe and in Vertues.  
And to this purpose sayd Ihesu cryst that no  
man is accept for a Propheete in his owne cou-  
tre / so than every man ought to go i to a stra-  
nge countre / and it is none other thyng to saye  
But that in this Worlde: Whiche is our countre  
ben none other but pylgrymes profytyng fro  
good to good / and from Vertue to Vertue / the  
Whiche ought not to sease to go ne to profyte /  
tyll that they be at terme desyred / that is to  
Dete in heuen. ¶ Moreover we ought to ady-  
se howe the pylgrymes accompte & reken eue-  
ry daye With theyr hoostes. In lyke wyse we  
ought every day to adyse: and take hede how  
we lyue and pay to god our debytes in know-  
legynge our trespasses / As dyd an auncyent  
wyse man named Septimus of Whom recy-  
teth Seneca in his thyrde booke of Tre / howe  
euey day he accompted and toke hede of how  
moche his lyfe was appeyred or amēded. And  
also it is good to consydre howe / & howe lon-  
ge the lyfe of a person endureth / and howe it



lesseth and shorteth be it in slepyng or in wa-  
kyng al way our lyfe lesseth, and no thyng  
propyteth vnto vs the tyme passed: but in that  
we haue done well and gotten vertues in the  
grace of god. ¶ Therfore sayth Maximian/  
that the tyme draweth after hym all thynges  
mortall. And as the heuen tourneth, sembla-  
bly our lyfe runneth after it without ceasyng  
and without resting, for such is the nature of  
the dethe of a creature. And to this purpose a  
Phylosophie named Secundus demaundeth  
what it is of a mā. And he answereth that he  
is none other thyng but a fantasie that soon  
is passed away. And he sayth after ward that  
a man is the vessell of dethe, a pylgryme with-  
out reste, host of the erthe and wormes mete.  
Than oughte euery man vpon this sayng  
aduyse hym, and moche humble hym selfe of  
what estate he be. ¶ For prynces, kynges, pre-  
lates, burgeyses, and marchauntes, and gene-  
rally all people ben of shorte lyfe, and all of  
mortall condycyon. ¶ And therfore sayth Plis-  
nius in his vi. booke, that notwithstandinge  
that a man be moste parfytte amonge all mor-  
tall creatures. Neuerthelesse his lyfe is moste  
myserable, moste dangerous and subget to  
moste greatest thought. For nature gyueth to  
beestes hornes for to defende them, hyde a heer  
for theyr vesture, felyng to nouryshe them,

& also of fowles wynges to flye / and also of  
other necessaryes for purueaunce to all beestes  
But a man is borne naked without felynge /  
Without strength / Without besture / Without  
knowledge / & Without defence. But lyfe than  
hath ryght lytell begynnynge. And the conty-  
nuance endureth ryght greuously / for after  
the mesure that knowledge cometh / the thought  
groweth and encreaseth / and the man wepeth  
the more malancolous / that hath in his con-  
scyence more very and persyght knowledge.  
For yf a man lyueth in mysery / than he wax-  
eth malancolous bycause of his necessitye.  
And yf the man be in prosperite than his ioye  
shall be moche lytell yf he well consydre howe  
that his fortune shall not longe endure. ¶ For  
as Valerius sayth in his .xv. booke. Manne ly-  
fe is but a course moche lytell / & harde to passe  
For in the way is none other thyng but pover-  
te and mysery / & yf there be any good or well  
he is alway in peryll of fortune / aduerse or of  
naturall deth. ¶ And Boece in his thyrde bo-  
oke of consolacyon in spekyng to the ryche mā  
sayth thus / thou wylte be praysed and renow-  
med aboute other: but aduise the well in what  
peryll thou art for the deth approcheth to the / &  
in thy fortune is no suerte. And therefore sayth  
Martyman / O lyfe humayne that thou arte  
myserable / for thou arte alwaye in peryll of



deth thou art Without suerte thou art no thyng  
ge stable & fynably i spekyng of hymself saith  
Alas Wher be become the goodes of tyme pas/  
sed i stede of laughyng now I wepe / my ioye  
is tourned in to heuynesse / than it is folly for a  
man to affye & truste in fortune / ne in the lyfe  
humayne / for naturally all demaunde ruyne.  
Moreover let vs enquire / & demaunde Where  
they ben become that haue lyued so pleasaunt  
lye in this worlde . And me semyth that the  
great mydle / & lytell deth hathe put in his sub/  
ieccyon is not Octavian deed / & Cressus whi  
che Were so ryche Salomon the Wyse. Samp  
son the stronge Dauid the loyall. Holofernes  
the geaunt / & all other puyssant conquerours  
hath not deth dyscomfyted them. By the whi  
che it apperyth that the lyfe is Vncertayn shor  
te and myscrable / and therfore no man ought  
in his lyfe haue great faythe / ne hope for the  
deth cometh comonly whan a mā Wenchth for  
to reygne moste hye & longe in his great puyss/  
saunce and strength.

**T**he .v. chapytre treatyth howe all  
deedly synnes desyre the deth.

**D**eedly synne maketh a man to dye se/  
yngge the auncyentes Were pylgrymes.  
And to this purpose We rede how Pla

to Wente on pylgrymage in to Egypte for to  
lerne the scyence of Astrologye as P olycrat  
sayth in his.iii. boke. ¶ And P ythagoras for  
to lerne trouth went in to ynde and after was  
in Egypte and in Babilo y as receyeth P oly  
crate in his thyrde boke. ¶ The chyl dren also  
of Abraham Were.iiii. L .p. lgrymes / and af  
ter was gyuen to them the lande of promys  
on / By the Whiche thynges apperyth that we  
ought to lyue as pylgrymes yf we wyl come  
vnto perfeccyon / Trouthe it is that he is not  
a pylgryme that al waye hath his herte on the  
countre that he cometh fro. ¶ And to this pur  
pose we rede ho we a man somtyme demaun  
ded of Socrates / Why his pylgrymages pro  
fyted no thyng to hym / the Whiche answe  
red to hym / that the cause was for as moche  
as not withstādyng that his body wente ne  
uertheles his herte remeuyd not wherby it ap  
peryth that the pylgrymages oughte not to be  
done oonly with the body / but with the herte  
with good wyl. And as tochyng to the pyl  
grymage of the soule it is impossyble to do it  
well / but yf the herte be dyspoyled of worldy  
affeccions: for the synnes let the pylgrymes to  
do well. For as we se that great burthens /  
great heuynesse of body / great fattenes / great  
age / and syckenesse let the pylgryme to do his  
pylgrymage. In lyke wyse the burthen of co



uetyse / the heynesse of our slouth / the fatnes  
of our delytes / and the olde age of our synnes  
lette our pylgrymage and our saluacion also.  
For all these thynges let vs to go and accom-  
plysshe our pylgrymage.

**T**he .v. vi. chaptre treatyth howe the  
lyfe is shorte and of lytell endurynge.



**D**eb saythe that a man is of  
shorte lyfe / the whiche is ful  
of mysery and pouerte. For  
lyke as the floure vanys-  
sheth awaye & as the shado-  
we flyeth fro place to place.  
Ryght so the lyfe of a man passeth shortely &  
ryght lyghtly. By whiche it appereth that no  
man oughte to gloryfye hym selfe of his lyfe.  
For yf thou be yonge therfore arte thou not a  
certayned that thou shalt lyue longe: for to dye  
it is a lawe comen both to olde and to yonge.  
And yf thou be olde thou oughtest not also to  
glorifye the of the tyme that is passed and of  
whiche is no thyng lefte noo more than of a  
cloude whiche is spred and passyd away lyke  
smoke. And to this purpose recounte Sene-  
ca in his booke of naturall questyone how som-  
tyme one demaunded of a man howe many  
yeres he had / and he answered in this maner /

I knowe for trouthe that the yeres that I haue  
passed ben no tyme / for of them is no more  
than they had neuer be / & therfore thou ough-  
test not to saye that thou hast so many yeres it  
sytteth well that thou say that thou hast losse  
many yeres / for they ben passed / & thou shalt  
neuer haue them agayne ne thou shalt neuer  
se theym / wherfore it foloweth that noo man  
ought of his great age to gloryfye hym selfe /  
ne of his youth also / for of tyme passed there  
is no more and of tyme to come in no certayn.  
**A**nd to this purpose sayth Duide in his.iii.  
boke of the arte of loue / that the age of a man  
is as the water that runneth one way / and ne-  
uer retourneth agayne / and in lyke wyse run-  
neth the cloude that is passed. Thou than that  
arte wyse oughdest well to aduise the by rea-  
son / and thynke that there is no thyng of the  
lyfe of this worlde. And of this present mys-  
ery we rede of Job that he lyued an. lxx. yere  
after his mysery and sawe chyl dren of his chil-  
dren vnto the fourth generacyon: and than he  
dyled / but he lyued i his olde age more worthy  
and more ioyously than he dyd before his try-  
bulacyon / as it is wryten in the. xlii. chapytre  
of his boke. **W**e rede also howe the poore La-  
zare the whiche had pacyence in his aduersyte:  
dyled fynably of a ryght glorious deth for the  
aungellys bare his soule in to heuen & lodged



It there in Abrahams Bosom: as seynt Luke re-  
cyteth in his. xli. chappytre. And therfore sayth  
seynt Austyn / that he ought not to haue an e-  
uyll dethe / that hath lyued alonge good lyfe /  
for sythen that god is mercyful to synners / by  
more stronger reason he is mercyfull and de-  
bonayre vnto the iuste and good men / and I  
can not byleue that god forgetteth at his dethe /  
hym that hath seruyd and louyd hym. And to  
this purpose we rede howe Moche was good  
and Iuste tofore god / the whom he toke and  
set hym in Paradysc as it is wyten in the bo-  
ke of Genesis. ¶ And of Noe we rede howe  
god preseruyd hym fro the euyll dethe / that is  
to wete of the floode bycause he was of good  
lyfe / as it dothe appere in the boke aforesayd.  
¶ And of Loth we rede also howe god preser-  
ued hym from a vylanous dethe / of whiche dy-  
ed they of Sodom and Gomor / (it is good  
to wete / god had not preserued hym yf he had  
be of euyll lyfe and of the condycyon of other.  
Moreover yf we wyll aduyse vs of the dethe  
of the good olde fathers / we shall fynde that  
they dyed in good wyt / mynde / and aduyse /  
and at theyr decesse they enseyned ryght well  
theyr chyl dren / & ordeyned ryght well of theyr  
successyon : as it apperyth of Iacob whiche  
taught his chyl dren that one after that other /  
and propheted many thynges to come. And

after he gaue vp his soule moche deuoutly to  
god / as it apperyth in the .xliij. chappt of Ge  
nesis. ¶ Thobie also taught his sone & his ne  
uews moche swetely / & shewd to them his de  
partynge as it apperyth in his boke. Sembla  
bly we rede howe Mathathias tofore his deth  
shewd to his chyldren ryght wel auysedly as  
it apperyth the fyrste boke of Machabees / by  
the whiche thynges we se & may clerely apper  
ceue howe a good lyfe procuryth a good deth.  
¶ Than me semyth no man ought to doubte the  
deth whā he maynteyneth a good lyf. And to  
this purpose sayth Arystole in his boke of the  
apple that the wyse man ought not for to des  
syre the deth: but and if it come he ought not to  
doubte it / for it is a lytell thyng this present  
lyfe / as it shall be sayd hereafter.

¶ The .xvii. Chaptre treatyth howe this  
present lyfe ought to be despyed.

**T**he body of the man is no thyng ellys  
but the pryson of the soule / and bycau  
se no pryson maye please / it foloweth  
that lytell oughte this lyfe present to be plea  
saunt / and that the body is a pryson to the sou  
le as a thyng clere: for the body desyeth all the  
contrarye of the soule / and empecheth and let  
teth the good werkes / to the which the soule is



enclyned. And to this purpose saythe Hyldes-  
bertus that Whan a man dyeth the soule is de-  
lyueryd fro pryson. And to y<sup>t</sup> purpose recyteth  
Eusebius in his Cronycles howe many haue  
slayne them selfe for cause of the anoyauce of  
this p<sup>r</sup>sent lyfe / as he y<sup>t</sup> slewe hym for payne  
that he had of the feuer quartayne. And Lu-  
cresse also bycause she reputed her selfe dysho-  
noured / and trouth it is that no person ought  
to sle hym selfe / as seynt Austen saythe in his  
boke of the cyte of god / & repleurth them that  
haue slayne them selfe as they that be aforena-  
med. ¶ Neuerthelesse by the sayd hystories it  
apperyth howe this presente lyfe is moche en-  
noyous / & not only to them that be in aduersy-  
te: but also to euery good creature Whiche desy-  
reth parfytely heuen is this lyfe noyous / seen  
that this corporell lyfe is but greuous to them  
that desyre euerlastyngge lyfe / and by conse-  
quent he deserueth deth bodely that synneth mor-  
tally / but many there be that sette no thyng  
by many synnes / not withstandyng they ben  
greuous and weyghty / and yet they ought to  
be aduysed and consydre howe somtyme ma-  
ny haue be slayne and deed bycause of synne /  
that they dayly cōmyse & also ryght cōmonly.  
¶ Rede we not that bycause of lechery y<sup>t</sup> god  
made all the worlde to dye by the flode: except  
Noe his wyfe and his chyldren / as it is wy-

ten in the booke of Genesis the. vii. chapytre.  
¶ Wherfore Were slayne innumerable people  
of the Trybe of Beniamyn / But for the leche-  
ry whiche Was cōmysed in the Wyfe of the Le-  
uite / as it apperyth in the seconde chapytre of  
Judyth. And many other also Were euyl put  
to dethe as I haue reherced in the seconde booke  
in the chapytre of Luxurye. More ouer We re-  
de in holy scripture howe many somtyme We  
re slayne and deed bycause of dyuers synnes /  
the which ben on these dayes smale and lyght  
reputed. We rede We not howe somtyme who  
so euer blasphemed god: he Was stoned to dethe  
of the people / as it apperyth the. xviij. chapy-  
tre of the booke of Leuiticum. ¶ Alas on this  
daye the name of god is blasphemed without  
diede or fere of his punycyon. ¶ And as seynt  
Austen sayth many ben hardy to trespassse by-  
cause that god delayeth theyr punycyon / but  
the tyme shall come that the payne shall be so  
moche more greuous as the delaye shall be the  
more longe. ¶ We rede also that Holias blas-  
phemed the name of god / But Dauid whiche  
Was than a chylde slewe hym With his owne  
swerde / as it apperyth in the fyrst booke of kyn-  
ges the. x. vii. chapytre. ¶ More ouer We rede  
howe many Were somtyme deed bycause of  
Inobedience / and other bycause of murmure  
and many other bycause of raueyne or of necky



gence / & neuertheles the tyme is nowe in whiche the creature humayne sette but lytell for to obey god. Murmure and detraccon reygne in these dayes in the worlde: and to all maner synnes the people ben all enclyned. Than we ought to be aduysed howe somtyme many dyed and were slayne bycause of suche synes as we dayly do vse. And to this purpose we rede howe the chyl dren of Aaron were brent & deuoured of the fyre bycause they offred of the fyre in the temple agaynst the wyll of god: as it appereth in the .x. chapytre of Leviticum.

¶ Wherfore wolowed the erthe Ehoze / Dathan / and Abiron / but for as moche as they murmured agaynst Moyses / as it appereth the .xvi. chapytre of the booke of Nombres.

¶ Wherfore was Herode smyten and slayne of his ennemyes: but for he wolde appropie to hym selfe the lounyes of god / as it appereth the .xii. chapytre of the Actes of the appostles.

¶ Wherfore was Ananias and Saphyr stoned to dethe / but for as they fraudelently toke away the goodes which were ordeyned to the seruyce of god / as it appereth in the same booke the .xv. chapytre. ¶ O lorde god ys thou now punyshe semblably them that trespassse I beleue that there shulde be ryght fewe synners / and that many shulde moche drede god whiche nowe dayly do euyl. But as the scrip

pture sayth god suffred synners to lyue to the  
ende that they conuert them from theyr synes/  
and whan they lyue longe without couertyn-  
ge them selfe so moche more ben they heuy: and  
of theyr necligence so moche greatly shal they  
be punysshed. Trowthe it is that some folysshe  
people saye oft tymes that they lyue longe by-  
cause they be shrewes and euyl/ and also they  
haue a hope to lengthe theyr lyfe bycause they  
be euyl and shrewes by euyl doyng: but that  
is folysshe hope/ for they oughte to consydre &  
beholde the folysshe thoughtes/ and that for su-  
che hope they deserue the deth/ and ben Indys-  
ne and Vnworthy to haue the tyme in whiche  
they may amende them they ought also ryght  
well to aduise them howe the same god that  
punysshed the auncyent people/ whiche were  
in the olde tyme/ the same god withoute any  
helpe maye at all tymes punyshe them yf it  
please hym. And whan he forberyth of his gra-  
ce/ it is for to aduise vs the better. It is a gret  
Vnkynnesse for to do the worse/ for to wene  
to lyue the more lenger/ and therby to lengthe  
his lyfe. ¶ Ingratytude or Vnkynnesse  
thou arte cause y<sup>t</sup> many lese theyr graces whi-  
che god graunteth to them that wolde amen-  
de them. Therefore ought euery man to know  
and remembre the grace that god hath done to  
them whan he hath suffred them longe to ly-



ue. For after the measure the lyfe is more longe  
ge the synnes be the more greater Whan a mā  
lyueth without correccyon and without amē  
dement. Alas We ought to consydre howe for  
euey synne We deserue the dethe as it is afore  
said. Wherfore dyed Hely but bycause he Was  
neclygent for to chastryse his chyl dren / as it ap  
peryth the fyrste boke of kynge the .p. chapytte.  
¶ Wherfore Was Absalon slayne / but for his  
pryde Whan he Wolde haue occupied the Roy  
alme of his father / as it apperyth in the secon  
de boke of kynge the .p. viii. chapytte. ¶ We re  
de also howe Balthazar Was ryght euyl / &  
therfore he dyed an euyl dethe as Danyell re  
cyteth in his .vi. chapytte. ¶ Wherfore dyd Ar  
chytofell hangge hym selfe / but bycause that he  
Was in dyspayre bycause of the false couſayle  
that he dyd agaynst Dauid / as it is Wryten i  
the .ii. boke of kynge the .p. vii. chapytte. Also  
they that falsely Wytressed agaynst Danyel  
Were not they deuoured of the Lyons / wherfo  
re Were they horrybly slayne / that Wytressed  
falsely agaynst Susanne / but bycause they  
falsely accused her. ¶ Wherfore they that Vnreso  
nably dyd synne they deserued dethe / as it is  
aforesayd.

¶ The .p. viii. Chapytte treateth / howe no  
man ought to doubte ne to fere the dethe.

**G**od saued them that loued hym and ser-  
ued hym / for in the gospell he promy-  
sed that they shall neuer perysshe . To  
this purpose sayth the prophete. Iuste & trewe  
men shall lyue perdurably / and shall flourys-  
she as a palme . By reason also they that goo  
the ryght waye shall arryue at a good porte /  
they than that lyue Justly shall dye of a good  
deth. Trough it is that we rede some hystories  
es Apocryfates and not approued: the whiche  
saye that somtyme many good Heremyti that  
lyued al theyr lyues holysly / and neuerthelesse  
in the ende by wayne glorie / or for other synne  
they dyed not well. But sayyng the reuerence  
of them that haue wyten suche hystories as  
me semeth they be not trewe / but contraryed.  
For it may not be that god suffreth not a man  
to mespryse nor to synne at the poynte of deth /  
whiche al his lyfe hath lyued and seruyd hym  
deuoutly. But it myght so be that many haue  
shewed al theyr lyues to be deuout / which we  
re no thyng so / the whiche dyed euyl and no  
good deth / and that is no meruayse for ypo-  
crysye is a synne that wel deseruyth to dye an  
euyl deth / but of them that be good withoute  
fayntyse . I maye not bpleue suche hystories  
for the good lyfe deseruyth a good deth . And  
to this purpose we haue many examples an-  
tenykes and approuyd / by the whiche it appe



with howe the good people dyed well and ho-  
ly. Rede we not how Moyses synnguler ser-  
uaunt of oure lord dyed ryght worthely / and  
by comaundement of god. And the scripture  
sayth that god buryed hym / as it apperyth in  
the boke of Deutromye. Semblably we rede  
howe helpe the prophete was ryght glorio-  
us lyfte vp in to paradysc: for he beyng nygh  
his dethe / there apperyd a carte and horse cleere  
as fyre descendynge from heuen / whiche toke  
hym and transported hym in to paradysc ter-  
restre / as it apperyth in the.iiii. boke of kyngs.  
¶ How dyed also Job the good and pacient  
Certaynly we rede that after the tourmētes &  
trybulacyons / whiche he enduryd withoute  
synne / and suffred moche paciently / he lyued  
a. lxx. and. vi. yere / and dyed well and holely.  
¶ Also seynt Poule sayd I desyre the deth for  
to be with Ihesu Cryste / trouthe it is that his  
desyre presupposyd the wyll of god / for other  
wyse ought none to desyre it. And howe be it  
that many loue this lyfe and the worlde also  
to be foundyd in folye and in euyl aduysse / for  
as the apostle sayth we haue here in this worl-  
de no cyte perdurable / but we ought to requy-  
re and get the cyte of heuen / by whiche it appe-  
ryth that many be deceyued that al way wol-  
de lyue here for they desyre that whiche maye  
not be naturally / they desyre also gaynesayen

Good ma.

h.i.

to saluacyon. And therefore sayth Terence in  
his.iiii.Boke / that people of great courage hate  
this lyfe and doubte no thyng the deth / & ther  
fore thou oughtest not to procure thy dethe / ne  
abrydge thy lyfe Vnduely / But thou oughtest  
to desyre the lyfe to com i suche wyse / that this  
lyfe be not to the as a paradys in thy herte / or  
as thy laste truste. And take hede to the Oly  
phaunte / the Whiche Whan he slepeth lenyth  
Vnto a tree / & than come the hunters Whiche  
cutter the tree and so the Olyphaunt fallyth  
and is taken and slayne / In lyke wyse it hap  
neth to them that setten theyr truste in this pre  
sent lyfe: for the tyme shal com that theyr trust  
shall all be lost / & also they shall se that it is a  
lytell thyng of the lyfe of this Worlde / and me  
semeth that it were good that a man shuld re  
membere from the day of his byrthe Vnto that  
daye of his dethe / he shuld fynde that the daye  
of his deth shuld be more Worthy / than the day  
of his byrthe / for a man is borne in synne / and  
yf he woll he may dye in grace: the daye of his  
byrthe is the day of entrynge in to myserie / try  
bulacyon / and afflyccyon / But the daye of the  
deth is more Worthy as it apperyth / for a man  
is borne all ignoraunt & Without knowlege /  
But at his deth than comonly a man knoweth  
god and hym selfe: than is the day that he hath  
moste Very repentaunce / Wherof it apperyth



that the day of the deth is more happy cōmonly  
ly than the daye of his byrthe / therfore many  
Wyse men haue receyued the dethe Joyously.

**A**nd to this purpose sayd Mercurie to a mā  
I wolde sayd he yf it pleased god that I we  
re quyte oute of this worlde / to the ende that  
my soule were lyfte vp aboue in to heuen.

**A**nd certaynly we rede howe Plato made  
somtyme a newe booke named Phedron / in  
whiche he proueth & sheweth howe a reasona  
ble soule ought after this lyfe to haue heuen /  
the whiche booke Epedocles studyed moche dy  
lygetly / & whan he apperceyued that the soule  
was ordeyned for to haue such a good / he dys  
pyssed moche this lyfe / & mouēd vpon an hye  
walle / from whiche he fell for to shorte his ly  
fe for to get & haue heuen / and howe be it this  
opynyon is not good approued / neuerthelesse  
by the sayd hystorye it apperyth that he that en  
tendeth to haue heuen / oughte lytell to prayse  
his lyfe.

**T**he .xix. chapytre treateth / howe yet no  
man ought to doubte the dethe.

**I**t apperyth yet by Seneca in his boke  
of remedies of Fortune / in the whiche  
he sayth that it is folye to drede that whi  
che cōmeth of nature: and that one may not es

che We. And therfore in his. vi. boke of questys  
one naturall / he hym selfe sayth that the wyse  
man ought not to doubt the deth / ne the thyng  
ges also by the whiche he may dye by honoure  
For the knyghtes oughte not to fere ne doute  
batayle founded by right and by reason. And  
the wyse man oughte not to hyde the trouthe  
supposed that therein be peryll of deth. ¶ And  
to this purpose saythe Darro in his sentences /  
that he is a fole that doubteth the deth / for he  
taketh t wo paynes for one / that is to wete the  
deth and the dede: which may no thyng pro  
fyte to hym but encrease his payn. ¶ And ther  
fore sayth Seneca in his. iii. boke of questions  
naturall. It is a lytell thyng sayth he of the  
lyfe of a man / but it is a great thyng whan  
a man may and can despyse his lyfe / for than  
shall he be sure in see and in lande / in batayle  
and in all perylls. Than oughte euery man  
desyre to dye without dede as afore is sayde.  
Now wolde god y<sup>t</sup> the ryche men of this worl  
de wolde take hede hereto / for than shuld they  
lytell doubt the deth: & lytell loue they: good  
seyng they must nedys leue it all. ¶ And ther  
fore sayth Seneca in one of his epystles: wher  
fore wepest thou whan the behoueth & muste  
nedys dye / for as moche a fole is he that wolde  
lyue all the tyme to come: as he to whom it dy  
spicasyth / bycause he hath not lyued all the



tyne passed. ¶ And to this purpose recoūteþ  
Valerius in his. vi. boke / howe that the kynge  
Lazuriatus dydde do crucifye a man named  
Theodore / bycause that he had repleuyd hym  
of certayn euylles that he had done. And than  
Theodore beyng on the crosse sayd / I had as  
leue sayde he dye on the crosse / as to dye lowe  
on the erth. ¶ And therfore saith Lucan in his  
viii. boke: that no mā ought to doubte the deth  
seyng that it is the last payne and the ende of  
all myserie. Of whiche spekyth a Phyloso/  
phe named Secūdus. One demaūded what  
thyng is deth / and he answered & sayd that  
it is the drede of ryche men / the desyre of poore  
men / the Joye of wyse men / and the ende of  
payne. ¶ And Macrobius in his fyrste boke  
of the dreame of Scypyon sayth that Very phe  
losophye is for to thynke on the deth / Trough  
it is that there be two maners of deth / and the  
one deth is named the deth of the soule whan  
it is without Vertues / & that deth ought euery  
man moche to doubte / for it maketh the soule  
Indygne and Unworthy of all good. That  
other deth is sayd corporall the whiche no wy  
se man ought to doubte. ¶ And to this purpo  
se sayth Seneca that is a thyng moche myse/  
rable not for to knowe to dye / and they that  
can not dye ben they that neuer dyspose them  
for to dye: but in dede they haue a folysh hope

to lyue alway. Agaynst them speketh the sentence sayeng that the deth is the dysyre of wyse men / recytinge how one named Zenomanus purchaced his owne dethe: Wenyng the better for to lyue after this lyfe / and howe be it that no man ought semblably to do / neuerthelesse it apperyth by that / that no man ought to doubt the deth. ¶ And to this purpose recyteth Zenophon howe Cyrus dyed sayeng. My frendes and chyl dren whan I shall be deed / Wene ye not that I go in to a newe countre / for myne herte hath alway ben in that other worlde / & for so moch whan I shal be deed / I shal be alway in the countree in whiche I was tofore / by the whiche hystory apperyth howe the wyse men ought alway to haue theyr herts on the other worlde. Therfore sayth Quintilianus in his.iii.boke / It is a thyng moche desyrous to come for to se the daye and the houre that a man is gyuen and deliuered to his maker. ¶ And Prosper in his booke Epigramaton sayth that after the deth shal be Joy without ende / lyghte withoute derkenes Wylle all one helth without maladye. Joye without noye or greuaunce: and therfore men ought lytell to drede the dethe.

¶ The.xx.chapitre treateth / howe to thynke on the dethe is a thyng moche profytable.



**T**he Wyse man in the. xxxviii. chapytre  
of Ecclesiastice sayth / remembre the of  
thy laste dayes. That is to saye of thy  
deth / & thou shalt neuer synne. For a man that  
thynketh he muste nedes dye hath drede to tres-  
passe and to do amysse and setteth lytel by the  
worlde and by hym selfe / and also he is all co-  
led of the Vanities / and of all worldly plea-  
saunces. ¶ And to this purpose Tullius in  
his. i. booke of questyones Tusculanus alled-  
geth Socrates / the whiche sayth that the lyfe  
of Philosophye is for to thynke on the dethe.  
Semblably sayth Platon as recounteth Ale-  
phartus in his booke of the dyuysyon of Phylo-  
sophye. Seneca also in his. p. vi. Epistle sayth  
that a man be cometh franke and fre by thyn-  
kyng of the deth / for that causeth to eschewe  
synne / of which cometh all seruytude & auncy-  
ently and of olde tyme whan the Emperours  
were crowned / it was demaunded of them in  
what place they wolde be buryed / and than  
they assygned the place of theyr buryeng / and  
this custome was ordeyned to the ende that  
they shuld remembre theyr deth / for to eschewe  
pryde as it is recoūted in the lyf of seynt Iohn  
the amener. ¶ Seynt Gregory in his. ix. booke  
of Morales sayth that whan a man is temp-  
ted / the souerayne remedye is to thynke on the  
dethe / & in his. xvi. booke he hath the same pur-

pose guyng an example of them that sayled  
on the see / the whyche lefte playes and abate-  
mentes whan they sawe the tempest of the see  
come. Semblably it is of them that thynke on  
the deth / trouth it is that by this thynkyng no  
man ought to angre hym selfe / but he oughte  
well to aduise hym. For they that be angry be  
they that ouer moche loue this world / and the  
other do not so / but reioyse as it is aforseyde,  
More ouer thou oughtest to knowe y<sup>e</sup> to thyn-  
ke on the deth maketh a man humble / for the  
deth shall make vs all egall. ¶ And therfore  
shall be no dyfference bytweene the poore and  
the ryche / whan the bodyes shal be rotten and  
asshes / as wytnesseth Seneca in his epytyle,  
lxxxv. ¶ To this purpose saith the wyse mā  
in his booke of Ecclesiastes the. v. chapytre. All  
naked I am borne / and all naked I shall re-  
tourne in to the erthe. Then me semeth that it  
shulde be a moche profytable thyng the consy-  
deracyon yf the dethe / by the whiche a man be-  
cometh humble and knoweth his fragyltye.  
And certaynely who that wold well thynke  
howe the lyfe is shorte / & howe deth is nyghe  
he shuld be moche dilygent to do well. For the  
tyme shall come that a man shall not mo-  
do well. ¶ And to this purpose sayth the ap-  
ostle in his laste chapytre Ad Galathas / let  
vs do well as longe as we may: and syth we



Haue the tyme and season / as who wolde say  
that the tyme shall come / that we shall not  
nowe do well / that is to wete after the dethe.  
¶ And to this purpose we rede an hystorie of  
a yonge man the whiche consyderyng that al  
we muste nedes dye / he entred in to Relygion  
for to amēde his lyfe / wherof his father was  
moche sorrowfull & angrye / and came to hym  
for to entreate hym to retourne to the worlde /  
the whiche answered that gladly he wolde re  
tourne / With that he wolde chaunge one of the  
customes of the countree. Then the father an  
swered that he wolde chaunge gladly the cu  
stome / seying that he had ryght great puyssaū  
ce in the countre / and desyred to wete what cu  
stome it was. And the sone sayd to his father  
that he shulde take a waye this custome / that  
is to wete / that no yonge people dye / but oon  
ly the olde. For ye knowe well that the custo  
me of your coultre is that the yonge people dye  
as well as the olde / & therfore I am entred in  
to relygion. For I wote neuer whan I shal  
dye. The whiche wordes cōsidering to father  
departed all confused and lefte his sone dwel  
lyng in relygion / the whiche sone had moche  
well consydered the worde of our lord Ihesu  
criste sayeng / Wake ye and aduise you well  
for ye knowe not the houre whan god shall  
come & call you / as recyteth seynt Matthe we

Good ma.

i.i.

in his.iiii.chapptre. And me semyth that oure  
presente lyfe maye be compared to a Realme  
of Whiche recyteth Valerius: howe somtyme  
Was a realme / the Whiche euery yere made a  
newe kynge. And as longe as the yere dured  
the kynge Was maynteyned in great estate &  
in great rychesse / but as sone as the yere pas-  
sed he Was despoyled all naked & banysshed  
out of the realme / and for his salarye they ga-  
ue hym but an egge only. And it happenyd  
that there Was one kynge amonge the other /  
Whiche aduyfed hym that in the yere that he  
shuld be kynge: he wold sende of his rychesse  
ynoughe in to a straunge countre for to lyue on  
in tyme comynge / & for to maynteyne his esta-  
te: sythe he shulde be banysshed by the maner a-  
foresayd. We oughte than to take example of  
this kynge for to do wel as longe as we lyue.  
For the tyme shall come whan we shall be ba-  
nysshed out of this worlde / and al naked sent  
hene. Than we ought in the tyme of our lyfe  
to make putucaunce of good werkes / & sende  
them in to a straunge countre / that is to say in  
to heuen. There oughte we to make oure trea-  
sour as Ihesu cryst admonished vs that we  
shuld make our tresoure in heuen / for there is  
no maner of peryll ne of theues / ne of persecu-  
tours / ne of thynges that may greue. So than  
ought euery man acqyre & gette the royalme



of heuen / and that to do we shuld make dyligence / yf we thynke & remembre howe in shorte tyme we byhoueth to dye.

**T**he .xxi. chapytre treateth / howe no man ought to be curyous of his sepulture.

**S**epulture curyous maye be the sygne of pryde and of vanyte. And synfully whan a man in his lyfe do make and ordeyne it curyously / and taketh therein vayne glorie and vayne pleasure. And in so doyng he putteth his soule in great peryll / & yf thou sayst that thou doest it oonly to the ende that the people praye for the whan as they shall se thy portrature. Thereto I answer to the: that in my lyfe I haue seen many sepultures / but I haue not apperceyued that the people is moeued to deuocyon / or to praye to god bycause of them / but I haue well seen moche people beholde aduylse and Jangle bycause of suche sepultures / and me semyth it is no thyng couenyent ne apperteyneth not to a synful creature / to haue a sepulture so curyous / ne so enhaunced as many men haue. For I suppose that it is more to theyr dampnacyō / than to theyr saluacyon. Alwayne I say not but thou mayste in some maner ordeyne for thy selfe a sepulture accordyng to thy estate / as it apper

layneth to the / But kepe Well that thou therin  
take no pryde / for more syttinge shulde it be  
that such goodes were employed to shryne the  
bodies of sayntes / the which thou hast employ  
ed to thy sepulture / so beyng a synner and  
Unworthy to be enhaunced aboue the erth ha  
loWed. And to this purpose speketh seynt Au  
sten in his boke of them that ben passed out of  
this worlde. Howe the glorious sayntes of he  
uen haue not retched of theyr sepultures. For  
some haue ben brent some drowned / outher by  
heded / and outher deliuered to houndes and to  
beest. And certaynly the sepulture serueth mo  
re for pleasur of them that lyue than it doth to  
the praysynge of god / or profyte to them that  
be deed / lyke as wytnessyth seynt Austen in  
his boke of the Lye of god the. viii. chapytre.  
¶ And to the same purpose we rede in the se  
conde boke of Ditas patrum / how somtyme  
a good man sawe an euyl man moche honou  
rably buried / and had a ryght curyous sepul  
ture / And he sawe a good man throwen in to  
the self & eten with beest / Wherfore this good  
man was angry. Than an aungell apperyd  
to this man that was angry: & sayde to hym /  
my frende be no thyng angry: for the curyous  
sepulture is the rewarde of the euyl man yf he  
haue in his lyuynge do any good: but the good  
man / which was eten of the beestes is holyty



rewarded in heuen: By whiche it appereth that  
the curyosyte of sepultures is not profytable.  
¶ And certaynly we rede howe Diogenes com-  
maunded that after his deth / his body shulde  
be delueryd to the byrdes and to the beestes to  
ete. And whan it was demaunded the reason  
wherefore he answered that the beest after his  
deth shulde do to hym no harme / though they  
tare and despoyle all his body / and it shulde  
do great good to the beest to take of hym theyr  
nature / and it is better so to do / than to put it  
in the erthe for to do rote. ¶ Also Tullius re-  
counteth in his fyrste booke of questyons Tus-  
culanes. And semblably he recyteth howe one  
demaunded a Phylosophie named Azagorias  
in what place he wolde that his body shuld be  
buried / the whiche answered that he was con-  
tent of all the places of the worlde. ¶ We rede  
also howe a Tyraunt manaced a Phylosophi-  
e named Theodore / that he wolde deluer  
his body to the beestes / the whiche answered  
that after his deth he retched no thyng of any  
sepulture ne of suche vanytyes / as Seneca  
recounteth the. p viii. chapytre of the booke of  
Tranquyltyte of courage. ¶ And pompeyus  
in his thyrde booke recyteth howe the kynge Ly-  
gurgis commaunded that after his deth / he shuld  
be throwen in to the see. Semblably also ma-  
ny men wolde that theyr bodies shuld be eten

¶ And certaynely seynt Jerome in his booke  
agaynst Ionynyan recyteth howe the people  
called Messangyers had a custome to ete theyr  
parentes. For it was betier as they sayde that  
they shuld ete them than the wormes / & howe  
be it that it is an euyl opynyon / neuerthelesse  
by the thyngs abovesayd it appereth howe the  
auncyent people were no thyng curyous of  
theyr sepultures / trouth it is a thyng reaso-  
nable for to requyre that his body be buried in  
a place halowed / for somtyme the prayers yt  
ben in halowed places ben ryght profytable.

¶ And to this purpose seynt Austen in his bo-  
ke of them that be passed out of this worlde /  
recyteth how a good womā dyd do burye her  
sone in the churche of a martyr: in hope that the  
presence of the martyr shuld be moche profyta-  
ble to the soule of her sone. And in dede by the  
prayers of the martyr / his soule was moche al-  
leuyat of his payne and was anon saved / as  
fynally was she wed to the sayd good womā.  
By whiche it appereth that howe be it that cu-  
rposyte of sepulture be but lytell necessary / ne-  
uerthelesse halowed place is for to be deman-  
ded resonable. And therfore some auncyentes  
were moche dyllygent / for to be buried in pla-  
ce resonable. ¶ Rede we not howe Abraham  
ryght dyllygently boughte a felde for to burye  
therin his wyfe / For he wold not that she be



re buried in any erthe but in his owne / as it  
apperyth in the. xxi. chapytre of Genesis.

¶ And Jacob requyred his sone Joseph that  
he myghte be buried with his parentes / as it  
apperyth in the. xliii. chapytre of Genesis.

¶ And of Moyses we rede how whan he pas  
sed out of Egypt: he transported the bones of  
Joseph in to the lande of Promysyon / for to  
laye them with his parentes / as it apperyth  
in Exodus the. xlii. chapytre: and knowe thou  
that not oonly thou oughtest to thynke of thy  
sepulture / but also it is a thyng moche resona  
ble for to burye the bodies of the poore people.

¶ And hereof we rede howe the aungell mo  
che recomended Joseph bycause he was so mo  
che dyligent / for to burye and bryng in erthe  
the bodies of the deed people / as apperyth in  
the fyrste and seconde chapytres of his booke.

¶ And semblably ought moche to be praysed  
Joseph and Nychodemus whiche were dyl  
gent for to burye the bodye of Ihesu cryste / as  
it apperyth in the. xvi. chapytre of seynt Ma  
the we / by the whiche thyng thou mayst well  
apperceyue how for to burye other thou ough  
test to be ryght dyligent and attendaunt. But  
of thyne owne sepulture thou oughtest to ta  
ke lytell hede and not be curyous.

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**T**he .xxii. chapytre treateth / howe a per-  
sone ought to thynke on the daye of dome.



If thou thynke on the Iugement  
fynall / thou shalt be moche a-  
ferde for to do euyl / as it is shew-  
ed to vs by experience of mo-  
che people: that leste to do euyl  
for feare of Justyce. And yf thou  
demaunde of me whan shal be the Iugement?  
I answer to the as doth seynt Austen in his  
Sermon that he made of the Innocentes / the  
whiche answereth to the same question sayeng:  
yf the day of dome shal be / as who sayth now  
or anon. For as the apostle sayth in a momēt  
and at one stroke shall the aungell sounde the  
trompe / and all shall aryse & come to the Ju-  
gemente. They shall be moche abassed that  
shall be in synne / for no thyng shall auayle  
than to wepe / ne none shall now do thyng  
that shall prosyte to his saluacyon. The pray-  
ers of sayntes shall not than now helpe the /  
therfore thou oughtest whyle thou lyuest here  
wysely to aduise the / for than thou shalt se  
thy fayth and thy sentence tofore thynne eyes /  
there shall be thynne enemyes that shall accuse  
the: and shall demaunde to whom thou shalt  
be deliuered without remission for euermore.  
And Hugh sayth in his booke of the Arte of



Noe the. viii. chapytre / that the Elementes &  
all creatures that haue done to the seruyce shal  
demaunde Justyce of the. The erth shall saye  
I haue borne the. I haue noysshed the. The  
Water shall say I haue refresshed the / and ha-  
ue comforted the. And in lyke wyse all creatu-  
res shall reproche the of theyr benefayt in say-  
eng that they neuer seruyd the / but to the ende  
that thou shulde serue god / Whom thou haste  
not seruyd / and therefore we demaunde reason  
of the / as of hym that hathe euyl knownen the  
goodes that god hath done for hym. But thou  
mayste say that the day of Iugement shal not  
come yet in great tyme / and therto I answered  
the / and say that the tokens and sygnes of the  
day of dome ben almoste accomplysshed / we se  
we not how Lechery reygneeth / the which som-  
tyme was cause of Noes flode / & of the pardy-  
cyon of the Worlde: and me semeth that Leche-  
ry semblably may gyue to vs cause to doute  
that the day of dome be nyghe: for in maryage  
is lytell loyalte or trouth / and in people of the  
churche lytell chastyte / of Whom spekketh the  
apostle in his epystle to the Ephesiens sayeng  
that Lecherous people shall haue no parte in  
the Royalme of heuen. More I answered to the  
and saye / that many other synnes ben accom-  
plysshed. For the sonne & the mone haue losse  
theyr clerenes / and the sterres ben fallen from

Heuen / and there is none other thyng to speke  
of / but it is come. For the churche which ought  
to lyghte all the worlde lyke as the sonne / is  
nowe in these dayes derked / and in many ma  
ners entatched With Vices. And the mone /  
that is to Wete the seygnoye tēporall is nowe  
in this tyme ecliped / and full of pryde and  
of tyrannye. And the sterres that is to saye the  
clerkes & prechours / and the counseylours ben  
fallen from heuen / for they haue leste to saye  
trouth for to ensewe and folowe flaterye. By  
Which it apperyth that the sygnes and tokens  
of the daye of dome / and laste Iugement ben  
ynough accomplyshed. And yf thou demaund  
de me yf Antecryste be come? I answer the  
that Whether he come or not come. Neuerthe  
lesse many be lypynge that do the workes of  
Antecryste / and that maye well be called his  
discyples. For they ben false dyssemblers and  
euyl pprocytes / and of suche men Antecryst  
shall be. Trouth it is that some may say that  
the daye of dome maye be knowen naturally.  
To Whom I answer that it is nothyng so /  
for god hath not shewed it to man ne to an  
gell / as it apperyth in the booke of the Actes of  
the apostles / and the same wytnessyth seynt  
Austen in the fyrste Verse of the. vii. psalmes:  
but not Withstādyng that in folowynge some  
auctorities and reasons maye in this mater /



some thyngge be sayde Withoute to determyne  
any thyngge / for god is he oonly that maye de/  
termyne the day and houre of the Iuggement /  
as it pleasyth hym. Than it shuld seme for the  
begynnyngge / that the Worlde shulde fynyshe  
in the ende of some thousandes of yeres. And  
for as moche as it is. vi. M. vi. lxxi. yere /  
sythe the Worlde was begon therfore there lac/  
keth yet. iii. l. xxxix. or there aboute Vnto the  
full of. vii. M. yere / at Whiche tyme some cler/  
kes holde oppynyon shall be the day of dome /  
Whiche I nouthet afferme nor denye / But re/  
ferre all Vnto god / in Whose hande all thynges  
do depende. ¶ And certaynly the prophet Da  
uid saythe that a. M. yeres ben tofore thynne  
yen as the laste daye. Lyke as he wolde saye  
that the Worlde shall fynyshe Vpon the ende  
of some thousande of yeres. ¶ More ouer seynt  
Johñ in his Apocalips the. xv. chapytre sayth  
that Sathanas shall be bounde a. M. yere Vn  
to the ende of the Worlde. ¶ And the prophete  
Hely sayth that the Worlde shall dure. vi. M.  
yere in a countynge from the tyme that he ly/  
ued. ¶ And Plato thymeon sayth y<sup>t</sup> the Worl  
de shall be renewed Within. xv. M. yere / Whi/  
the thynges it apperyth / as it semed at the be/  
gynnyngge / that the Worlde oughte to fynyshe  
Within the ende of some. M. of yeres. ¶ More  
ouer Laudentyke saythe in his. vii. booke the.

xxvi. chapytre that the Worlde shall endure.  
vi. c. yere. And Albymazar in his secōde bo  
ke of cōiunctions in the. viii. dyfference sayth  
that the tokens of the Worlde chaungen after  
the mutacyon of Saturne. And syngulerly  
Whan he hath made. x. reuolucyons / the whi  
che amounte to. iii. c. yere or theraboute wher  
of we haue some experyence / for after. x. reuo  
lucyons of Saturne came Alepādre / and the  
royalme of Perse was destroyed. And. x. reuo  
lucyons after came Ihesu cryste / whiche toke  
out humanyte / and brought the newe lawe  
to the Worlde. And. x. reuolucyons after came  
many / whiche contryled ayenst the paynems  
a newe lawe. And. x. reuolucyons after came  
Mahomet the cōtryuer of a false lawe. And.  
x. reuolucyons after came Charlemayne: whi  
che conquerd the empyre. And. x. reuolucyons  
after came Godfrey of Holeyne / whiche con  
querd the hollye lande. And thus some maye  
say / that by such mutacyons as sayd is y<sup>t</sup> they  
may knowe by Astrologye the dyffynyshe  
ment of the Worlde. But I am not of that op  
ynyon / for god knoweth it only. And in this  
mater oughte no thyng to be affermed. Lyke  
as seynt Austen sayth in his secōde booke of  
the l<sup>y</sup>te of god the secōde chapytre. After me  
semeth that howe be it y<sup>t</sup> thou knowe the daye  
of Iugement / and suppose that it shall not be



in longe tyme. Therefore is not but that thou  
ought to drede it as moche as it shuld be ryght  
shortely: for the day of thy deth the whiche shal  
be ryght shorte / shall be the day of Iugement:  
seynge that in the same houre shall all be done  
with the / and neuer shal the sentence be chaun-  
ged. ¶ And it is no doubte that yf thou dye in  
cuyl estate in that houre thou shalte be damp-  
ned / and yf thou dye in grace / the same houre  
thou shalt be sauyd / or in the Way of saluacy-  
on. Wherfore it appereth that lytell awayleth  
the hope of them that say that the Worlde shall  
endure moche longe.

Finis.

¶ Laudes deo.

¶ Hereafter foloweth the Chappytres  
of this present booke.

¶ fyrste the Introduccyon / or Prologue.

¶ The fyrste Chappytre treateth / of Ryche  
men / and howe they ought not to glo-  
ryfye in theyr rychesses.

¶ The seconde chappytre treateth of the estate  
of pouerte / howe he ought to be content.

¶ The .iii. chapitre sheweth of the state of olde  
age / & how men ought to be good & Vertuous.

**¶ The chapytres.**

**¶ The. liii. chapytre** treateth of the Estate of yonge people / and howe they ought to gouerne them.

**¶ The. V. chapitre** treateth of the estate of marriage / and howe it ought to be gouerned.

**¶ The. Vi. chapytre** treateth / howe the Women oughten to gouerne them selfe.

**¶ The. vii. chapytre** treateth howe Wyrgynnyte ought to be maynteyned.

**¶ The. viii. chapytre** treateth howe Wydowes hede ought to be kepte holely.

**¶ The. ix. chapytre** treateth howe seruantes ought to maynteyne them in theyr seruyce.

**¶ The. x. chapytre** treateth howe they that lede an euyl lyfe / owen to dye an euyl deth.

**¶ The. xi. chapytre** treateth howe the parent / and in especyall the father & the mother ought dyligently thynke on theyr chyl dren.

**¶ The. xii. chapytre** treateth / howe chyl dren owe obeyssaunce & honour to theyr parentes.

**¶ The. xiii. chapytre** treateth / of the estate of marchauntes.

**¶ The. xiiii. chapytre** treateth / of the estate of Pylgrymages.

**¶ The. xv. chapytre** treateth howe all deedly synners desyre the deth.

**¶ The. xvi. chapytre** treateth / howe the lyfe is shorte and of lytell endurynge.



**T**he chapytres.

**T**he. p. vii. chapytre treateth howe this present lyfe ought to be despyed.

**T**he. p. viii. chapytre treateth / howe a man ought not to doubt ne fere the dethe.

**T**he. p. ix. chapytre treateth / howe yet noo man ought to doubt the dethe.

**T**he. p. x. chapytre treateth / howe to thynke on the dethe is a thynge moche h:ofytable.

**T**he. p. xi. chapytre treateth / howe no man ought to be curyous of his sepulture.

**T**he. p. xii. chapytre treateth / howe a person ought to thynke on daye of dome.

**T**hus endeth the table.

**L**aus deo.

**T**here endeth the booke Intytuled  
good maners. Imprynted by me  
Robert wyer, dwellynge at the  
sygne of seynt Iohn Euan-  
gelyst / in seynt Martyns  
paryshe besyde Cha-  
rynge crosse.



ROBERT & WYER



